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ABSTRACT

An outgrowth of a series of hearings sponsored by the National Catholic Educational Association which revealed that many Hispanics do not feel accepted by the Catholic Church and cannot afford to educate their children in parochial schools, this report is designed to assist ministers in understanding and responding to the needs of their Hispanic students/families. Chapter 1 considers commonalities shared by all Hispanics as a group and diversities within the group, and presents demographic facts on population, age, education, family size, income, and employment. Chapter 2 describes Hispanic views regarding education and the Church, Hispanic faith and the concept of total dependence on God, and the meaning to Hispanics of family, person, hospitality, celebration, devotion to Our Lady, popular religious expression, language, and the law. Chapter 3 addresses integration of the Hispanic presence through inculturation, enculturation, and acculturation. Chapter 4 focuses on factors related to teaching the Hispanic student (teaching methodolgies, discipline, and language programs) and recommends a model. Chapter 5 discusses administrative concerns including preparation of professional staff, recruiting teachers, student admissions and enrollment, summer schools, fund raising, family-related requests by students, scheduling, parent education, sex education, pregnancy, the importance of symbols, multicultural education, group activities, female-headed households, cultural differences regarding the sense of space, church affiliation, and church attendance. Chapter 6 cites 65 resources dealing with Hispanic education and culture. Seven appendixes contain graphs, charts, and statistical tables as well as lists of major Hispanic feast days and of seminal religious and other figures in Hispanic history. (NEC)

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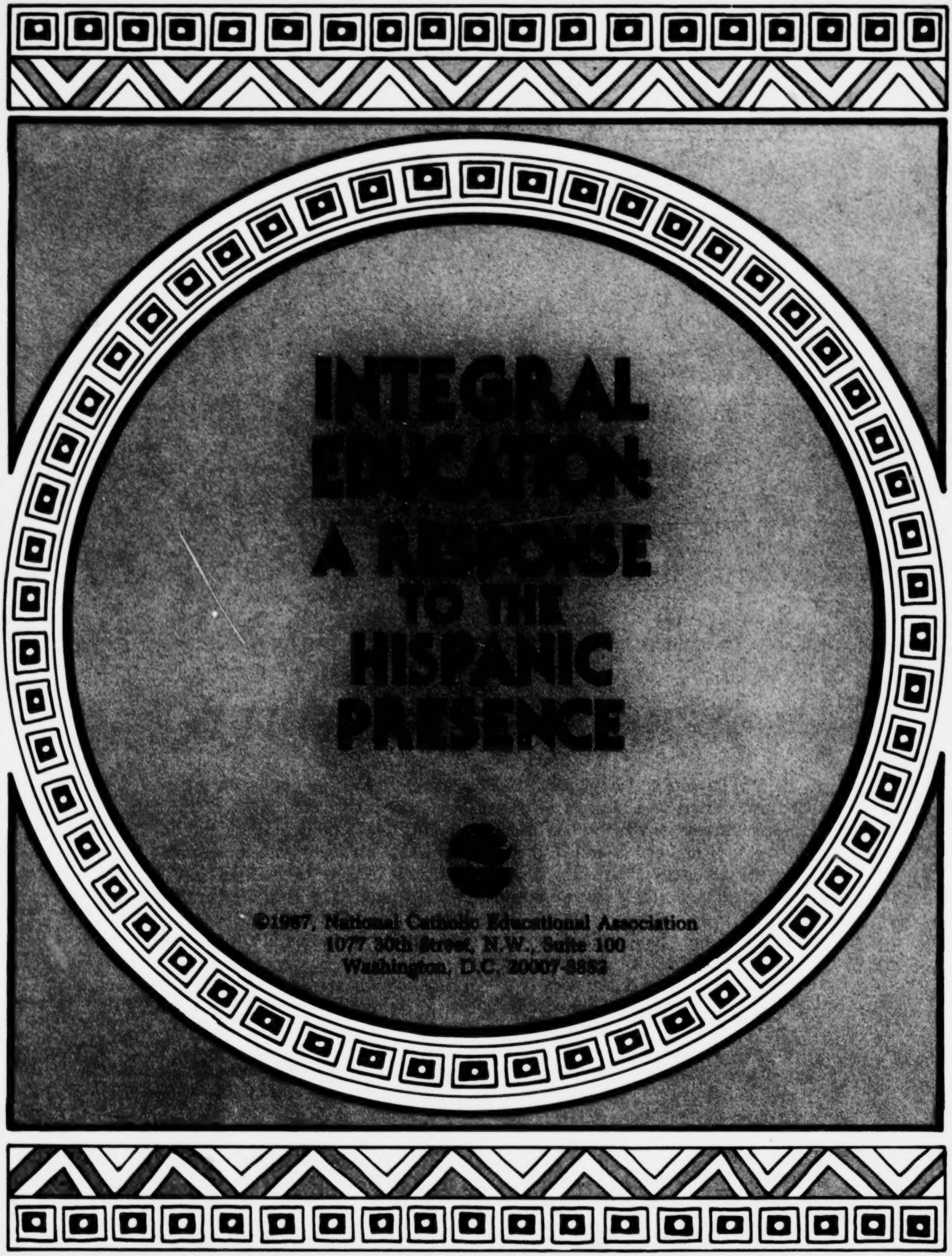

INTEGRAL EDUCATION: A RESPONSE TO THE HISPANIC PRESENCE

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Integral Education: A Response to the Hispanic Presence is the product of a collaborative effort of a number of parents and educators.

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TABLE
OF
CONTENTS

Preface	iv
Authors	v
Report on Hispanic Hearings Conducted by NCEA	1
Introduction	5
1. Who Are The Hispanics?	11
2. Understanding the Hispanic Presence	29
3. Integrating the Hispanic Presence	39
4. Teaching the Hispanic Student	47
5. Administrative Concerns	63
6. Resources	71
References	79
Appendices	81

PREFACE

Some Catholic schools are educating Hispanic students exceptionally well. Many more schools, however, have requested assistance in determining the best educational program for the burgeoning Hispanic presence in the United States and the Catholic church. This increase in the U.S. Hispanic population is well documented and represents a significant challenge not only to Catholic educators but to all Catholic ministers.

This publication grew out of a series of hearings sponsored by the NCEA in New York, Miami, Chicago, San Antonio, San Diego and Los Angeles. During the hearings the concerns and desires of Hispanic parents, educators, and administrators were elicited and heard by NCEA staff.

We believe that the positions set forth in this book are consistent not only with the wishes of Hispanic parents but also with the potential resources of Catholic educational settings. We have set forth a model of education which we call "Integral Education," a term coined by the Hispanic Encuentro. Because the philosophy and components of our model are consistent with the Encuentro's definition of "Integral Education," the Secretariat for Hispanic Affairs at USCC has granted permission to use this term.

Given our church's significant response to the nation's early immigrant populations, especially in the area of education, we would like to follow that precedent and reach out to the new immigrants. This is a special challenge in these times when nationalism and the defense of borders has become so important to so many. We are called to counter the perception of the new immigrants as threats to our nation's economic survival. Rather, they are to be valued as enriching members of the church and of civic communities.

It is our hope that this publication will assist all ministers to better know and understand their Hispanic students and parishioners—and that this knowledge and understanding will lead to an integration which reflects the richness of diversity.

Suzanne Hall, SNDdeN and Carleen Reck, SSND

January, 1987

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REPORT ON HISPANIC HEARINGS

conducted by NCEA in New York, Miami, Chicago, San Antonio, and San Diego/Los Angeles in May, 1985

Hispanics are the United States' fastest growing minority population and by the year 2000 will be the Catholic Church's majority population in the U.S. The 1980 Census indicates that the Hispanic population increased 61 percent over the 1970 estimates, from nine million to fourteen and a half million. This growth rate far surpassed the growth rates of the total U.S. population (11 percent), of Whites (6 percent), and of Blacks (18 percent). In addition, 54 percent of the Hispanics reflected in the 1980 Census are 25 years old or younger; thus their growth rate is expected to continue at a higher rate than the remainder of the U.S. population which is relatively older than the Hispanic population. If this growth rate continues until the year 2000, Hispanics will become the largest minority population in the United States. Consequently, Catholic educators are facing a challenge of profound significance for the future of the Catholic church in the U.S.

Hispanics in the Church today testified that they do not feel accepted by the Church. They do not experience acceptance of their culture, their language, and the popular expression of their religion. Testimony indicated that large numbers of Hispanics are finding the acceptance they seek in fundamentalist churches. These religions are using their resources to provide Hispanics with Spanish-speaking ministers, accepting their popular religious expressions, offering them opportunities to exercise leadership in ministry after just one or two years of training. One commentator indicated that at least 15 percent of Hispanics have left the Church in the past 10 years.

Another major point raised during the hearings was related to education. The Hispanics indicated a deep desire to have their children educated in Catholic schools, however, they do not have the financial resources to do this. Other reasons cited for lack of attendance are experiences of insensitivity to language needs, culture, and religious expression, feelings of isolation, and lack of role models. There were consistent reports that, in relation to the potential population, there is an extremely small percentage of Hispanic children and youth attending Catholic schools. There were also consistent reports of 70 to 75 percent dropout rates during high school. This was attributed to the following: need for teen-agers to earn income; girls beginning to have children; families' need to choose elementary education for sibling in favor of continuing to pay tuition for high school son/daughter; teen-agers having a far more difficult time overcoming language difficulties than their elementary-aged siblings.

In general, the testimony supported "bi-literacy" and "bi-cultural education" but not necessarily "bi-lingual education" in its purest form. True bi-lingual education seemed ineffective, with reports of much resultant confusion and also the development of an "industry" around it. For example, continuation of teachers' jobs, sale of educational materials, etc. and not the development of each Hispanic student seemed to be the perceived rationale for continuing "bi-lingual" educational programs in the public sector.

Reports were that pre-K and Kindergarten students can learn basic English within three months in Catholic schools with caring teachers. Bi-lingual teachers, aides, or peer tutors would be most helpful in making children feel "at home." Sensitivity to the culture of the Hispanic children and a strong commitment to their success and development were cited as the most important contributors to good education of Hispanics. Therefore, there was strong support for a model of education which offered immersion into English during the early grades, followed by Spanish-as-a-language training beginning in grades 3, 4, or 5. The most important element would be that all of this education would take place within an atmosphere of care and sensitivity to the cultural and religious realities of the Hispanic students. The Spanish-as-a-language training would assure that Hispanic students would become literate in their "mother" language. The Anglo students would also need this language training and bi-cultural education to be able to deal effectively with the future realities within this country and the Church.

Another significant point concerned the value of the family, the culture, and the religious expression of the Hispanics in their development. Thus, it would seem that the public school may be failing in its attempts to educate Hispanics because simply implementing bi-lingual programs is a unilateral approach to their education. On the other hand, it is clear that Catholic schools can address the cultural and religious realities of the Hispanics along with the most effective approach to the language challenge. Catholic educators are responsible to offer this holistic type of education in reaching out to this primarily Catholic population. This is especially true in light of the fact that 41% of U.S. Hispanics have only an elementary school education or less. This is in comparison to 27% of Blacks and 16% of Whites. Also, 56% of all Hispanics have less than a high school education as compared to 33% of the total U.S. population. In general, Hispanics are reported to be behind all other groups in every educational category.

The Hispanics' concept of family was presented as a pivotal and all-encompassing factor in responding to the Bishops' Pastoral on the Hispanic

Presence. The involvement of family in the educational process is important because of the focal role of family in the Hispanic culture. Family and extended family are viewed by Hispanics as their highest priority. A family need, for instance, would outweigh the school's need for a child to attend classes daily, and to take tests on time, etc. This reality touches on the place of "law" in the life of the Hispanic. There was consistent testimony that Hispanics view law—rules and regulations—differently from Anglos. This was cited strongly and consistently in regard to parish and school regulations which are foreign to the Hispanics' experience of Church. Such practices as registering in a geographical parish, attending Sunday Mass regularly, contributing to the Church via a Sunday envelope were cited as inconsistent with their experience of practicing religion.

Another major issue was related to the lack of "national churches" for Hispanics in the United States. The early immigrants to the U.S. had their national churches, with their own ministers and teachers who spoke their language and understood and nurtured their sense of culture, their roots, and consequently their sense of identity. Hispanics today do not have this most important resource. Thus they are experiencing a sense of rootlessness, loss, and lack of identity. Furthermore, one cannot integrate into a new society from a position of weakness and disorder. The early national churches and their communities provided stability and meaning to the lives of the early immigrants thus providing them with a sense of identity and self-confidence, enabling them to integrate into the larger society of the United States.

It was also noted that there is a difference between Hispanic immigrants to the U.S. and the early European immigrants in this respect: when the Irish, Germans, Poles, etc. came to the U.S. they had an ocean separating them from their mother country. In the case of the Hispanic immigrants, many are from just over our southern border and move back and forth rather easily. This contact with roots significantly impacts the level of integration attained by Hispanics. In this regard the testimony reflected a strong plea to the church to offer to Hispanics the resources with which to make a smooth, self-paced and self-confident transition into U.S. society. This can be offered by the Church through school and parish ministries.

Regarding all facets of parish ministry, the presenters at the hearings consistently asked for leadership training for Hispanics. They indicated a strong desire to be integrally involved in Church ministry, while citing their need for leadership training in order to realize this desire. Related to this need is the fact that "role models" are sorely missing for Hispanic youth. Given the importance of role models in all areas of endeavor, this was seen as a critical need for the future.

At this time in the Church, Hispanics are not at all encouraged about the possibility of lay persons, especially Hispanic laity who need training, assuming leadership positions. This fact was cited as a strong rationale for many Hispanics' decisions to move to the fundamentalist churches where leadership positions are attainable. Hispanics have a strong, culturally-based need to make decisions in community. Their perception is that they do not have access to communal decision-making within current Church structures.

Another point raised at every hearing was related to the Church's response to undocumented persons. Catholic educators are asked to examine the procedures followed in dealing with undocumented persons in schools and parishes. One example presented for consideration concerned a citizenship question on college applications. If a federally funded student loan is not being requested, why must the Hispanic undocumented person answer a question regarding his or her status as a citizen? Is this information used by the college or by INS?

Finally, the question of finances was a consistent theme. Hispanics clearly want education as a means to raise themselves from their low socio-economic status. The income levels of Hispanics, as documented by the 1980 Census, were approximately 70 percent of the income levels for the general population. The large majority of Hispanic students is not in Catholic schools. This is due mainly to financial factors. The participants asked what the Church is doing to fund educational opportunities for Hispanic youth. Given the underlying theology and philosophy of the Bishops' Economics Pastoral, what have Catholic educators done about inserting "education" into the framework of the pastoral? More specifically, what is the Church doing about providing for educational opportunities for the poor?

As Catholic educators examine, with the Hispanic community, how the U.S. Church might respond to the Hispanic population in this country, it will be most important to keep in mind the Hispanics' "gestalt" view of Church. They do not look at Church as a departmentalized institution; rather, they perceive Church as a holistic experience of faith, community, and family, with education as an integral part of that experience.

(See Appendices A through F for statistical data regarding the Hispanic population in the United States.)

INTRODUCTION

by Bishop Placido Rodriguez

The National Catholic Educational Association has been conducting "hearings" in different parts of the country, as a result of the challenge posed by the American Catholic Bishops' pastoral concern over the Hispanic presence. The NCEA is to be commended for taking a first step "to offer additional opportunities" (*The Hispanic Presence—Challenge and Commitment*, p. 18) for our Hispanics, who are God's blessing, who offer special gifts for the Body of Christ, His Pilgrim Church on earth (I Cor. 12:12-13). Certainly, this is a moment of grace for Catholic educators in the United States, challenged again to excell in their dedication to the instruction and formation of millions of the Hispanic Catholic faithful, soon to become the United States' largest minority population.

I welcome this initiative as a pastoral and evangelizing response. It is ever so timely.

The Pastoral Letter on Hispanic Ministry, *The Hispanic Presence—Challenge and Commitment,* has placed the Hispanic presence in the U.S. within the framework of a community of people as pilgrims with a special *prophetic* role, challenging "all to be more *Catholic*, more open to the diversity of religious expression." (#1 p. 3) In fact, the pastoral explicitly calls for "Hispanic peoples to raise their prophetic voices to us once again, as they did in 1972 and 1977, in a *III Encuentro Nacional Hispano de Pastoral*, so that together we can face our responsibilities." (#18 p. 32)

The Hispanic peoples have indeed continued to be prophetic, and will continue to raise their prophetic voices. Let me cite several examples of this prophetic role of the Hispanics:

a) When public high school systems had been failing to educate our youth and had manifested dismal failures such as 50% to 80% high school dropout rates, it was the Hispanic community that was not "ashamed" to admit this failure, but was able to "speak out" to the rest of society. The Hispanic voice proved to be prophetic, bringing attention to this malaise and benefitting *all* in society.

b) The tenacity of Hispanics to retain language and customs (and consequently their faith),in spite of the many criticisms of resisting assimilation and being anti-American, gives another example of their prophetic role. This Hispanic cultural identity has contradicted the conventional wisdom; yet, this prophetic voice has benefitted the entire American cultural experience. Today we search for our "roots" with pride; we are confident of our past. We feel more comfortable with other languages, and this has made it possible to advocate bilingual education.

The Pastoral letter urged the Hispanic peoples to raise their prophetic voice in a III Encuentro. This two-year process, begun from the grass-roots, has again proven that the Hispanic peoples are indeed "a blessing from God," bringing many special gifts. One of the nine prophetic lines explicitly voiced is "Integral Education." Catholic educators, Catholic schools, and other Catholic educational institutions need to be attentive to this Hispanic need. Both the III Encuentro and the efforts of the NCEA study coincide in the same prophetic direction. Both are congruent with the Pope's encyclical *On the Development of Peoples*: "Integral education takes into consideration the development of the person, orienting this development to an authentic human liberation....Development cannot be limited to mere economic growth; in order to be authentic it must be complete: ...no aspect of the human person should ever be ignored."(#14)

Looking into the roots of our American Catholic Church, I would like to reaffirm the tradition of excellence in educating the children of immigrants. This is a beautiful history of evangelization. And, in order to insure the continuity of this tradition, I would like to make these observations and challenges:

1. The Vatican Council II has reminded us that, as citizens of two cities, Christians strive to bring about *a synthesis* of earthly activities with religious values. One of the most difficult tasks of the Pastoral letter on the Economy, *Economic Justice for All*, is relating the economic and the moral order, that is, bridging this split between faith and life. The Vatican II document, *Gaudium et Spes* says: "This split between the faith which many profess and their daily lives deserves to be counted among the more serious errors of our age. Long since, the prophets of the Old Testament fought vehemently against this scandal and even more so did Jesus Christ Himself in the New Testament threaten it with grave punishments." (G.S. #43 p. 243)

   This synthesis, the unity of faith and life, is one of the unique values the Hispanics bring to our culture. The Hispanic peoples have tenaciously clung to their language and have insisted on bi-lingual education. Language has become an integral expression of their cultural identity, and above all a vehicle for the expression of faith. Bilingual education is more than language; it is a matter of fidelity to faith. Pastoral care reveals a close linkage between language and our Catholic faith. We have here a real "gold mine" we must treasure, according to Vatican II standards.
2. As a result of the III Encuentro, celebrated as an ecclesial event in Washington, D.C., August 15-18, 1985, the first prophetic line that emerged was the role of the *Hispanic family*. If Catholic educators and

Catholic educational institutions wish to be faithful to this "prophetic voice," the Hispanic family as a unity of values, customs, language, and celebrations, needs to be addressed. The Hispanic family needs to feel a real WELCOME from our schools. We still need to translate the challenge that the Hispanic family is "a blessing from God." And those who will embrace this challenge will surely participate in this prophecy.

The Hispanic family holds education—Integral Education—as one of its great values. During the national process, Integral Education appeared immediately after Evangelization. And much of the content of Integral Education is concerned with its mission to creatively express faith and to liberate. Those who exercise the office of teaching in a Hispanic setting always enjoy a role of real leadership, surrounded by much respect and admiration. Our teachers, both Hispanic and non-Hispanic, still need to explore this area of respect, and assume their proper role and leadership in our communities.

3. The heritage we have received from our Meso-American and Caribbean ancestors of a synthesis of life and faith, now baptized through five centuries of Evangelization in America, is a challenge to our Catholic institutions of learning. Our Catholic institutions as well as our Catholic educators are in a very unique situation vis-a-vis the synthesis of faith and bi-lingual education. The Catholic educator can continue to impart knowledge together with values. Our Catholic schools can be models and continue to explore, with a sense of freedom.

   The public school system has done relatively well in bi-lingual education; it has a very sophisticated bi-lingual education program with structures, finances, and even Hispanic teachers who serve as "models." These efforts are to be commended. In contrast, the public school is rather limited pursuing values, especially religious values of the Catholic faith; hence, it finds itself rather limited in continuing this synthesis of life. The Catholic school does have this freedom and unique opportunity.

   This same drive for synthesis, sometimes known as integration, unfolds the possibilities for further unity, dialogue, and interaction, not only for the Hispanic who becomes an excellent investment for the future, but also for the non-Hispanic who learns the language and culture. Seen in this way, the Hispanic will not be looked upon as a burden on the school, but as an enriching opportunity for the future with great hopes and expectations of a happy outcome, beneficial to all groups in the American scene.

4. There are special issues which must be addressed. Here I point out some of the more pressing pastoral concerns:

   a. Do we as Catholic educators and Catholic educational institutions have a responsibility for our Catholic Hispanic families who have children in public schools? If 10% of Hispanic children are in our parochial schools, do we need to look at the other 90%? How is the Catholic faith being integrated into their lives?

      Suppose these public schools would produce outstanding students; the question of integrating faith of these students would still be a nagging unfinished business. No apostle or proclaimer of the faith would be satisfied. Most of our youths are in large urban public school systems which are graduating a little more than 50% of their entering freshmen. These Catholic young people need help. There is need for advocacy, intervention, and remedial help for Hispanic Catholic children in public schools.

b. The question of proper documentation for U.S. residency is quite another challenge. The Church's position on the immigrant is very clear and strong and traditional in the best sense of the word. In *Exsul Familia*, Pope Pius XII gives us the image of the Holy Family in Egypt, also a family that was undocumented, fleeing persecution, and living in great insecurity. This image is presented to help us identify with the immigrants and migrants in our midst and to look for practical solutions. Are the schools and our educators as committed to these families as the Church teaches?

c. The tuition of Catholic schools is outpricing our Hispanic families and hence keeping them beyond our reach. The sociological and economic conditions are vastly different from our earlier migrations. The Hispanics are the first immigrant Catholic population that did not develop through the structure of national parishes. They are the first immigrant Catholic group that upon entering this country has been required and unable to pay the high tuitions of the parish schools. The Hispanic family has a deep desire to send their young to a Catholic school and is willing to sacrifice the widow's mite to do so. We need a greater commitment to efforts for scholarships. The initiatives that seek scholarships to prepare teachers for our Catholic schools are also to be commended.

The NCEA "hearings" on the Hispanic presence and the challenge to Catholic educators indicate willingness to respond to this prophetic call. They begin to point to the central and privileged position the school holds for an integral outlook on life. This orientation is no different from the Hispanic people's reference to "Pastoral de Conjunto," a pastoral coordination not only with the parish, but also with life and faith in society. (H.P. # 11 p. 13) In the coming years, bi-lingual education will perhaps become even more controversial, perhaps because of the politics and economics in our country. However, the structures set up by the Hispanic community will continue to play the prophetic role, needing all the help available from Catholic educators and institutions.

In good faith, a change process has begun. We want to respond to those things that can be changed. We need the *wisdom* to understand the difference between those things that can be changed now and those that will take a longer time. The educational process enters into generational changes, already teaching the anthropological dimensions. One word of caution is that the Hispanic experience has a built-in Meso-American and Caribbean anthropological "clock," based on generational changes of customs, beliefs, values, faith, and popular religiosity.

It is my hope, filled with faith, that the following pages will continue "to explore creative possibilities for responding innovatively, flexibly, and immediately to the Hispanic presence." (H.P. #10) In this collaborative effort, we can "work together, teach and learn from one another, and *together evangelize in the fullest and broadest sense.*" (H.P. #10. Emphasis is added by Bishop Rodriguez.)

CHAPTER 1

WHO ARE THE HISPANICS?

People of Spanish descent have inhabited the American continent longer than any other group of European origin. Spanish colonization reached from Patagonia to Northern California. In the early part of the 16th century, Spaniards settled in vast areas of the western and southern portions of the territory that today comprises the United States. Many of the Spanish settlements were established before the Pilgrims landed on Plymouth Rock. Today, people of Spanish descent constitute the largest group of immigrants in this country. But in spite of their long and continuous presence in the United States, the Hispanics remain a marginal group in this society.

The analysis of the Hispanic presence in the United States raises two questions. First, we must ask: Who are the Hispanics? This entails exploring the commonalities they share as well as the diversities in traditions, cultures, lands of origin, ways of life, and socio-economic backgrounds. The second question is: Why do they remain marginal? The Hispanic presence in the United States can only be understood in relation to the host culture in which they exist.

Therefore, any educational program that concerns itself with Hispanics in the United States must address simultaneously three separate but interrelated issues:

1) commonalities that are shared by all Hispanics as a group;
2) diversities in cultures, needs, and ways of life of the Hispanics within the group;
3) a demographic study of Hispanics and non-Hispanics in the United States.

A COMMON HERITAGE

The term "Hispanic" refers to a group that shares a Spanish heritage. But within this term are included peoples from a variety of national, racial and cultural backgrounds.

Spain discovered America and through its conquest and colonization

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established the cultural patterns and tradition that today identify the Hispanics as an ethnic group. This heritage constitutes their cultural commonality. The presence of Hispanics as a group must therefore be understood in terms of their Spanish cultural roots.

Colonial Administration

1492, the year in which Columbus landed in America, was also the year in which Granada, the last of the Moorish strongholds in the Iberian peninsula was reconquered. Thus, for Spain the new era of colonial expansion was colored and influenced by the spirit that had guided the "*Reconquista*." The objectives and expectations that impelled centuries of struggle were redirected into the conquest of the New World. The institutions, policies and practices of the time were shaped to suit the needs and demands of the colonial administration.

Through the prolonged wars against the Moors, there emerged in Spain the image of the "*hidalgo*"—an image that equates the nobleman with a successful conqueror:

> ". . . a man who lived for war, who could do the impossible through sheer physical courage and constant effort of the will, who conducted his relations with others according to a strictly regulated code of honor and who reserved his respect for the man who had won riches by force of arms rather than by sweat of manual labor, . . ." (Elliot, 1963:20)

Every Spaniard could rise to the rank of a gentleman overnight through booty and success obtained in battle. The "*Reconquista*" offered ample opportunity for all to become "*hidalgos*." Rewards for individual efforts in conquest and colonization of the New World extended this opportunity to a new frontier. Vast extensions of land became centered in the hands of a few. The disdain for manual labor created demands for native and imported labor for the exploitation of the wealth of the land. Strong class distinctions became institutionalized. These patterns continued after independence.

But the pride and honor that were central to the codes of "*hidalguia*" were also transmitted to the population of the New World. "*Machismo*" reflects the "*hidalgo's*" dream to prove his courage and obtain glory through adventure and conquest. The "*personalismo*" in human relations and an abiding sense for the dignity of others perpetuate the ancient code of honor in interpersonal relations. In this man-dominated society a woman is an object of conquest, but she is also revered and respected as mother and spouse.

Prior to the "*Reconquista*," Spain was constituted by culturally isolated and politically unintegrated kingdoms and provinces. The marriage of Isabel de Castilla to Fernando de Aragon provided the strength that led to national unity. Civil war ended in Spain in 1479. From that point on, both monarchs jointly ruled their united kingdom. Power was centralized. This strengthened their control over the national territory and expanded their influence outside the land.

This newly found centralized authority was extended to colonial administration. The colonial policies were exclusionary and autocratic with all colonial affairs controlled by the crown; all channels for local competition or participation were closed. The economy was organized in terms of royal favors and monopolies that tied all land and marketing privileges to the royal political authority. The native born, even those of direct Spanish descent, had little or no say in local matters. Usurpation of rights and political revolts became the only means of exerting political influence. Royal administrators, landowners, merchants, and the hierarchies of the Catholic Church formed the contending power groups. The Indians and the vast number of people who performed manual labor formed the disenfranchised masses with no political or economic rights.

Independence from Spain

At the beginning of the nineteenth century, after approximately four centuries of colonization, the Spanish crown was faced with the Napoleonic invasion and the problem of royal succession.

Direct administration of the colonies by Spain was no longer possible. In some colonies, as in Puerto Rico and Cuba, a compromise was reached whereby local administrators were granted participation and representation in the royal assembly; this made possible a coexistence of local and Spanish rule. Most colonies, however, declared their independence. Their coffers, already ransacked through the mercantilistic practices of colonial administration, continued to be depleted through the cost of the prolonged wars of independence.

After independence, the new rulers of Latin America constituted an aristocratic elite with strong European ties, that accentuated social distinctions and class prejudices. Almost immediately the wealthy *"criollos"* appropriated for themselves all rights and political power. Old patterns of domination were established. The political and economic orders continued to stress and perpetuate social differentiations. Usurpation of power and political revolt again became the only means of establishing administrative influence.

During the 19th century, at the time when Latin American nations were emerging from colonialism, the Industrial Revolution was precipitating changes and expansion in Europe and the United States. However, in Latin America no efforts were made to industrialize. After independence the landlords had turned their holdings into autonomous, self-sufficient entities, producing goods for local markets. The industralized nations began to turn towards Latin America for the raw materials, foodstuffs and markets needed for continued economic growth.

Latin American nations, ill equipped to face external economic competition and also internal strife, soon fell prey to external influences. Their elites sought this outside support to maintain their economic privileges and political power. Once more these nations lost their autonomy over their own internal political and economic administration to foreign interests.

The Catholic Faith

The Catholic faith provided for Spain the ideological unity that permitted joint action among isolated political entities during the "*Reconquista*." The wars became crusades, justified by the need to expel the Moors from the Iberian peninsula because of their anti-Christian beliefs and atttitudes. The Spanish warriors became what Max Weber has characterized as a "salvation aristocracy," a group "charged by command of their God to tame the world of sin for His glory." (Weber, p. 336) In recognition of their success in these religious endeavors, Isabel and Ferdinand received from the Pope the title of Catholic Monarchs. This honor also conveyed upon them the responsibility of defending and spreading the Catholic faith throughout the world. Through colonization these trends began to emerge in Latin American religiosity, with the following ramifications:

1) Emphasis on Social Responsibility

In the New World, the Catholic Church was charged by the monarchy with the spiritual care of the native population. Its representatives accompanied all military expansion. The Church became a vital part of all political, legal, economic, and cultural administration. Its response to the conditions created by the contradictory interests of colonizers and colonized gave way to a long-lasting debate within the Catholic Church as to the moral and social value of the Indians vis-a-vis the Spanish conquerors, and the duties and responsibilities of servants and masters. Through these debates the Church became simultaneously the voice that proclaimed and defended the rights of the native population, and the justification for their oppression and exploitation. This controversy on the position of the church in matters of social concern, its role as upholder of the status quo or promoter of change, continues in Latin America to this day.

Today, through the documents of Medellin and Puebla, the Bishops of Latin America have stated clearly the responsibility of the church in social action. These statements have built a momentum for social and political change that finds its motivation in the gospel. But the debate continues as to the extent and nature of these changes, and the rightful and legitimate ways of pursuing them. This division is provoking a rift that challenges the unity of the church in the region. (Fitzpatrick, pp. 81-82)

2) Scarcity of Clergy

Although religion was part of conquest and colonization, religious education and participation in ecclesiastical rites were often unavailable to vast numbers of the population. During colonial times, although the church was a central part of rural and urban life, many of the ecclesiastical posts in the New World were left vacant for long periods of time, or when filled were occupied by unqualified personnel. In addition, the population was mostly scattered throughout the countryside but the clergy, when available, concentrated for the most part around cathedrals and monasteries in the principal cities. Mass attendance and participation in sacraments were possible only on rare occasions when a priest was present. The central role of the priest within the church was given recognition in ecclesiastic and social affairs, but at the same time a certain ambiguity was present. Church-related practices and devotions became part of special celebrations or feast days. In many areas of Latin America, religion lost its ecclesiastical emphasis and came to be practiced and passed on mostly in the home. Beliefs remained strong but religious education, knowledge of the sacraments, and church participation were scanty.

3) Strength of Home Practices

Home practices were not a substitute for institutionalized religion; rather, they were an attempt to extend the church in situations in which it was inaccessible. Keeping altars and blessed images in the house, saying the rosary, blessing the house and property, burning candles, saying novenas, and exchanging blessings among family members are among the many practices that came to fill the ecclesiastical void. Religion in Latin America became highly symbolic and closely integrated with culture. In many areas where native or imported non-Christian religions prevailed syncretistic mixtures occurred.

Family Patterns

Though variations exist in family patterns, the Hispanic family is characterized by authority on the part of the father, loyalty and compassion on the part of the mother, obedience and submission on the part of the children. The individual gains identity and self-esteem in relation to the family group. The collective interest of the family takes precedence over the individual's goals. Caring, sharing, obedience, respect, loyalty, responsibility, and interdependence are stressed. These qualities strengthen family ties, but at the same time they make it difficult for members to grow individually beyond the group.

Roles are clearly defined in traditional Hispanic families. The mother cares for the children, performs the household chores and acts as nurturer and mediator in family matters. She is expected to be submissive; yet through skillful manipulation and subversion she often becomes the actual decision-maker in the household. She is expected to be strong and ready to face life with courage and integrity even under the most adverse circumstances.

It is the father who is the decision-maker, the provider and the punisher in the family, though often he may seek and recognize the input of his wife in these chores. Generally his occupational and recreational activities take place outside the home. For the most part he remains detached from the day-to-day activities of the household.

The education of children is segregated by sexes in preparation for their future role in life. This process of socialization tends to enhance particular patterns of interaction among family members. Boys are encouraged to prove their courage, virility and audacity; but at home subordination, respect, and obedience are demanded of them. These conflicting role-expectations often lead the son to challenge the authority of the father. The mother becomes instrumental in bridging the communication gap between father and son. The obligations and loyalties established between mother and son through this interaction extends into maturity and is continued even after he marries or leaves home. Girls are expected to respect, serve and obey the father until they are ready to transfer these duties to their husbands. Their responsibility for the home is stressed. They learn from the mother the management of day-to-day activities of the household and the subtleties of obtaining their wishes without challenging authority.

Sex is regarded as pleasurable and necessary only for men. Thus, while boys are encouraged to experiment with sex and brag about their sexual conquests, girls are taught virginity and fidelity. A girl's reputation is guarded with care. Chaperoning is a frequent practice. Intermingling of the sexes generally takes place in group activities that involve parents, guardians or close relations or friends of the girl. This system perpetuates the cult of virginity but simultaneously creates an opportunity for the mingling of generations, serves to reinforce traditional norms and roles, and prevents the formation of youth cultures in isolation from other components of the family unity. Group and family activities become essential components of family life.

The extended family plays a central role in Hispanic life. Interpersonal relations are encouraged among kin, and family bonds surpass all other types of association. Relatives provide an extensive support system. They contribute actively to the socialization of children and are ready to provide emotional and economic assistance when necessary. The extended family is particularly important in female-headed households where the mother is bread winner and disciplinarian.

The Church is also important in establishing relations in the Hispanic family. Most marriages are Catholic marriages. Godparents acquire through baptism a relationship that extends beyond moral obligations toward the child. The "*compadrazgo*" solidifies friendship, incorporates non-kin into the family group and creates mutual obligations for emotional and economic assistance in times of need.

These traditional family patterns tend to vary somewhat according to class, regional and economic differences. In general, the higher social classes tend to be more democratic. The most traditional families come from stable farming regions and from the urban middle income groups. In areas where women can secure a source of income independent from their husband's sphere of influence, traditional family patterns are relaxed. In these areas, as among the urban poor, consensual unions are frequent. The formalities of matrimony are often dispensed with and the line between marriage and nonmarriage often becomes blurred.

Language and Culture

The strongest cultural pattern shared by Hispanics is the language. Although native Indian languages are still spoken in some areas of the continent, Spanish is the predominant form of communication.

Socio-linguistic studies have analyzed the relationship between language and culture in social groups. The symbolic character of language predisposes our understanding of events, but simultaneously the culture makes demands upon language to modify the symbolic meanings so as to incorporate into discourse our own realities. The Spanish spoken by Hispanics presents national and regional variations in vocabulary and accent, but the basic structure of the language remains the same. Sharing language permits a common symbolic understanding and makes it possible for Hispanics to share localized experiences as generalized culture.

The character of Latin America is best revealed and communicated in symbols through its songs. From Mexico to Argentina, from *"corridos"* to *"tangos,"* Latin American music reveals the economic, cultural, social, and historical realities of its people. Descriptions of the land, labor in the fields, life in urban *"barrios,"* nostalgia and dreams of romance, unrequited love, violence and conquest are all reflected in its music. Singing and dancing are part of almost all social and family occasions. Many times, words to songs are created spontaneously by the performers. They make reference to the particular event or take the form of dialogue among participants.

Although songs and dances have regional and national specificity in their origin they are generally disseminated throughout the continent, forming part of a transnational Latin-American culture.

Education

During colonial times, centers of higher education were established in the centers of colonial administation, the first being in Peru. These were not to serve the indigenous population but to provide educational structures for the *"criollos,"* the offspring of colonial authorities.

Generally, education in Latin America is most often oriented toward the liberal arts, philosophy or spiritual endeavors. Technology is mostly learned abroad, principally in the United States. Higher education continues to be the privilege of a few in Latin America. High school education is widespread, although in many areas of the continent, vast portions of the population have limited access to formal education even at an elementary level.

CULTURAL VARIATIONS

Racial Composition

As the Spanish conquerors advanced through the American continent they mixed extensively with the native population. They continued to intermix with new immigrant groups that came to the continent during colonial times either as slaves or in search of wealth and plunder. Interracial unions, discouraged by civil and church policies, generally took the form of concubinage and even achieved gradations of acceptance. But the patterns of miscegenation that developed during colonial times still continue today.

Hispanics came from all different racial groups. They were of European, African, Asiatic and native American extraction. Thus the Hispanics do not constitute one race but rather a mix of races. In the one group, we can find pure races and also mixtures in all possible variations and gradations.

Within the various countries and in different areas of each country, the degree and variety of racial mixes changes according to the historical realities of the locality. There are areas in Argentina or Chile where the population is mostly of European extraction. In other areas, such as Guatemala or Bolivia, there are large numbers of unmixed, native American inhabitants. In Mexico, the mixture between native American and European is predominant. Along the Caribbean region, racial mixes are abundant. Asiatic groups are significant in sugar cane regions, especially in Cuba.

Lands of Origin

The Hispanic group is internally divided by geopolitics and socio-economic background. Hispanics come from 18 different independent nations, the United States and Puerto Rico. Some come from rural agricultural regions, others from urban industrialized areas. Some are highly educated; others barely know how to read or write. Some are rich; many are poor. Within their home lands the influences that have affected their cultural patterns vary. Some remain attached to European traditions; others have been influenced by technological advances and pop-culture coming from the United States. Still others cling strongly to their national and regional heritage.

Within the United States we find additional differentiations. Some are first generation arrivals; others like some "*chicanos,*" have been citizens for more than a century. Some are undocumented immigrants; others like Puerto Ricans are citizens of the United States by birth.

In the United States, the Hispanics come from a wide variety of peoples, as follows:

1) Mexicans
   a) Mexicans were part of the territory annexed by the United States in 1848 after the Mexican-American War and at the time were granted U.S. citizenship. This group constitutes the original "*chicanos.*"
   b) Mexicans who came to the United States after annexation mostly to fulfill the demands for agricultural workers, reside mostly in Texas near Mexico, in Arizona and in California. Many enter the U.S. without documents and are often called wetbacks. Both the earlier and the later Mexican groups fall under the collective acronym for Mexican-Americans, "*chicanos.*"

2) Puerto Ricans
   The island of Puerto Rico came under United States control in 1898 after the Spanish-American War. In 1917 through the Jones Act, all Puerto Ricans became United States citizens by birth. The poor economic conditions on the island forced many to migrate to the mainland in search of a better livelihood. Most Puerto Rican migrants settle in the northeastern part of the United States.

3) Cubans
   Cuba gained its independence from Spain in 1898 through the United States effort in the Spanish-American War. Shortly thereafter, it was con-

stituted as an independent nation, but retained close ties with the United States. In the 1960's after Castro's revolution, many Cubans—mostly from upper and middle classes—fled the country. They settled mostly in Miami. A second group of Cubans, "*los Marielitos*," arrived in 1980. This group came from a less privileged class and many of them are racially mixed. Because of their historical realities they present a different practical and philosophical orientation toward religion and social values. The link between religion and culture is almost non-existent among the young members of this group.

4) Dominicans, Central and South Americans
Some of these peoples are refugees of political struggles in their own land. Many are undocumented. Most come looking for a livelihood denied to them at home due to the poor economic conditions in their own land.

Each of these Hispanic groups in the United States has its own unique history. An extensive study would be needed to provide all historical and cultural details.

SOME DEMOGRAPHIC FACTS

(Most of the demographic data on the Hispanic population in this section is based on the 1980 U.S. Census. Estimates are available for 1985 but only for some of the population characteristics.)

Population

In one sense, as has been pointed out, Hispanics have been here in the territory of the United States as part of the earliest settlers, notably in the Southwest. However, the majority of the current Hispanic population comes from more recent migrations and particularly over the last fifteen years. This has been a rapid and recent migration.

The following table charts the growth of the Hispanic population in the United States since 1950:

TABLE I: HISPANIC POPULATION
(By millions)

	U.S. Population	Hispanics	% of U.S. Population
1950	151.3*	4.0	2.7
1960	179.3*	6.9	3.9
1970	203.2	10.5	5.2
1980	226.5	14.6	6.4
1985	234.1*	16.9	7.2

(* estimates)

According to the 1980 United States Decennial Census, Hispanics in the mainland United States numbered 14,608,666 and comprised 6.4% of the population. The most recent estimate of the Bureau of the Census for March, 1985, estimates the population to be 16.9 million, an increase of 16% from 1980.

The question on Hispanics was asked by the census for the first time in 1970. Hispanics at that time numbered ten million and comprised 5.2% of the population. It should be noted that these figures for 1970 and 1980 are not directly comparable. In 1970 the census asked Hispanic identification in the following four ways: birthplace of parents, Spanish surname, Spanish-Hispanic origin, and Spanish mother tongue. The item which is most frequently used to compare the figure with that of the 1980's is that of "Spanish-Hispanic origin" asked in the sample data for 1970. For 1980, Hispanic identity was a self-identification question, and asked of everyone. The 1985 figures are estimates based on an update of 1980 census data on Hispanics by a methodology using Hispanic births, deaths, immigrants, and net movement to and from Puerto Rico.

Does this include undocumented persons? Although all were not counted, the Census Bureau estimates that they counted two million undocumented persons of whom over 40% were Mexicans and 23% were from Latin American and Caribbean countries.

Projections

Based on continuing immigration and high fertility rates, projections are for the Hispanic population to increase by the year 2000 to 23.8 million and by 2020 to 32.4 million, or 11.1% of the total population.

Concentration

As we shall see, the Hispanic population is concentrated in certain regions and especially in urban areas. While this is true, Hispanics are also present in all of our dioceses. The Archdiocese of Los Angeles has the most, with 2,234,651 Hispanics, over half of the total population; and the Diocese of Juneau, in Alaska, has the fewest with 871 Hispanics. All dioceses, except for Juneau, have at least 1,000 Hispanics. Thirty-two of our dioceses have over 1,000,000 Hispanics in their populations, and another fifteen have 50,000 Hispanics. Thus 47 dioceses have sizeable numbers of Hispanic people. As stated above, Los Angeles has the most Hispanics; New York is second with 834,794 Hispanics. The Dioceses of Brooklyn, San Antonio, Miami, and Chicago have over 500,000 Hispanics.

As a proportion of the population, thirty-one of our dioceses have one-tenth or more of their total population which is Hispanic. Only 14 dioceses have less than 1% Hispanic population with the majority having a Hispanic population between 1% and 9%. The Diocese of Brownsville has the highest proportion of Hispanics (80%). This is followed by El Paso (60%), Corpus Christi (58%), San Antonio (46%), and Santa Fe (42%).

While Hispanics are present in every diocese, nevertheless, they are highly concentrated in some geographical areas. They are more than one-third of the population in New Mexico; one-fifth of the population in Texas and

California. California, New York, and Texas account for more than two-thirds of the Hispanic population.

The Hispanic population is largely metropolitan, and in the largest areas of one million or more, are more likely than the general population to be in central cities. This is particularly true for Puerto Ricans and Cubans but less likely for the Mexicans.

Overall, one-third of all Hispanics are foreign born. First generation Hispanics, i.e. foreign-born, are more likely to be in Florida. In Florida they are 61%, and in California and Illinois 37%. In Texas and New Mexico, the percentage of foreign-born Hispanics is much smaller—19% and 6% respectively, due to the large numbers of indigenous Hispanics.

From 1950 to 1980, the Hispanic population increased by 265% in comparison to the U.S. population which increased by 50% during the same period. This growth is due to the high fertility of the Hispanic family and also to increasing immigration from Mexico, Cuba, and other Caribbean and South American countries. There were 650,000 legal immigrants from Mexico in the seventies.

In summary, the Hispanic population is the second largest minority after Blacks (11.7% of the population). It is the largest minority with a different language, the largest Catholic minority group in the U.S., and the fastest growing. (Statistics are from research done by the Glenmary Research Center.)

Hispanic Groups

Mexicans, Cubans and Puerto Ricans are the largest Hispanic groups, with 16 other Latin American countries and Spain represented.

TABLE II: HISPANIC GROUPS IN THE U.S.

	Population		% of Population	
	1980	1985	1980	1985
Mexican	8,740,439	10,269,000	59.8	60.6
Puerto Rican	2,013,945	2,562,000	13.8	15.1
Cuban	803,226	1,036,000	5.5	6.1
Other Spanish	3,051,063	3,072,000	20.9	18.2

These groups are also concentrated in different parts of the United States. Mexicans were mainly in the Southwest and are now concentrated in six states: California, Texas, Illinois, Arizona, New Mexico and Colorado. Puerto Ricans were mainly in New York and are now the main Hispanic group in Connecticut, Pennsylvania, Massachusetts, Delaware, and New Jersey. More than half of the Cubans are located in Florida, but they also reside in New Jersey, New York, California, Illinois, and Texas.

Age

Hispanics are a youthful group. Only 3% of Hispanics are seventy years and older, while over one-fifth, (21.9%) are younger than age ten.

TABLE III: AGE OF HISPANICS IN THE U.S.

	1980	
	Hispanics	**Non-Hispanics**
70 and older	3.0%	7.7%
60–69	3.0%	8.6%
50–59	7.0%	10.5%
40–49	9.1%	10.1%
30–39	13.6%	13.9%
20–29	20.3%	17.9%
10–19	21.1%	17.1%
0–9	21.9%	14.1%

Differences do exist between the various Hispanic groups. Cubans are the oldest group with a median age of 37.0 in comparison to the Puerto Ricans with a median age of 22.3, and Mexicans with a median age of 21.9. The other Hispanic groups have a median age of 35.5.

As well as being young, the Hispanic population is more likely to have children. Among Hispanic families, two-thirds have children as compared to one half of the non-Hispanic families. Both show declines since 1970, although for the Hispanic family this decline is less. The average number of children in Hispanic families is 2.3, and for the non-Hispanic families, 1.9.

Education

During the past ten years, there has been marked improvement in the educational attainments of the Hispanics, but as a group in general, they have not reached the level of the population at large. Historical circumstances have contributed to this.

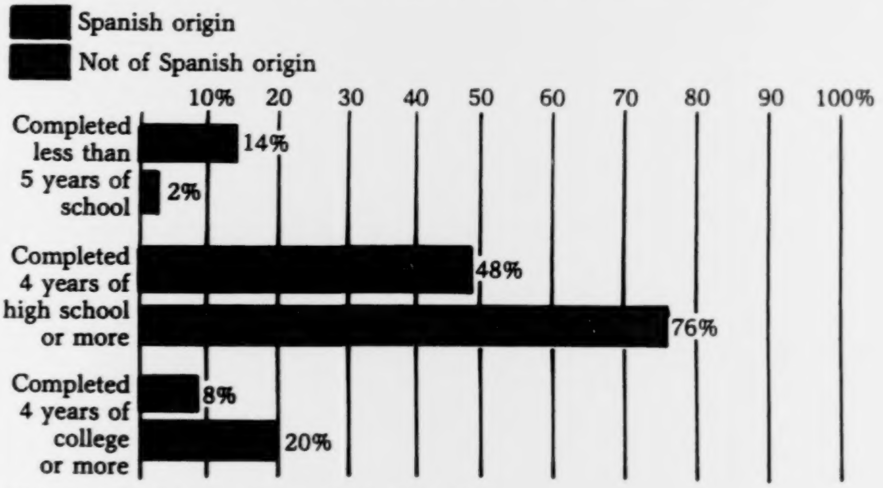
Among Hispanic groups these circumstances are reflected in widely differing educational levels. Cubans who came largely out of the professional class had the highest educational level and a cultural tradition which values higher education. In contrast, for Mexicans and Puerto Ricans in the agricultural sectors, educational values and traditions have been curtailed and subordinated to economic demands resulting in, for example, young persons working in the fields rather than attending school.

TABLE IV: EDUCATIONAL ATTAINMENT OF HISPANICS IN THE U.S.

	1980	
	Hispanic	**Non-Hispanic**
Elementary school only	40%	18%
1–3 years of high school	16%	15%
4 years of high school	24%	35%
1–3 years of college	12%	16%
4 years of college or more	8%	16%

Among Hispanics, high school graduates in 1970 were 45% of the population and by 1983 were almost three-fifths (58%). However, for non-Hispanics 88% were high school graduates. Likewise for college graduates in 1970, only 5% had graduated from college, but by 1980 the proportion doubled to almost 10%. Among non-Hispanics, 16% are college graduates. By 1985, as prior to it, Hispanics continued to have lower educational attainment.

FIGURE 1. EDUCATIONAL ATTAINMENT OF PERSONS OF HISPANIC ORIGIN 25 YEARS OLD AND OVER: MARCH, 1985



U.S. Census Bureau, *Census Estimates, 1985.*

Again the differences between the various Hispanic groups are apparent. Almost three-quarters (71%) of Cubans are high school graduates, compared to 63% of Mexicans and 55% of the Puerto Ricans.

Hispanic women particularly have made notable gains in education. Of women 25 years of age and older in 1970, less than one-third had completed high school, but by 1980, 43% had completed high school—still substantially below all of the U.S. (66%). For Hispanic women, the median number of school years increased by two years to 10.5% between 1970 and 1980. The median school years for Hispanic men was 11; while for all men and women in the United States it was 12.4. In 1970 only 9% of Hispanic women had one or more years of college, but by 1980 this proportion had almost doubled to 17%. Nevertheless, this is still far below the situation for all other women, where 28% had completed one or more years of college.

Family Size

The decreasing size of the American family has often been noted. In contrast, the Hispanic family is a large one, on an average of 3.87 persons per family. For the United States population as a whole, families have 3.27 persons. Correlatively, most Hispanic families have young children in the family, and seven out of ten families have children under 18 living with both parents. Two out of ten families (18%) have young children with only their mothers present, and a small proportion (2%) have only their fathers. Non-family homes are only 3% of households.

Almost one third (31%) of Hispanic households have five or more persons as compared with 17% of all families, and also contain more pre-school children. Two-fifths (37%) have children under 6, in contrast to 22% of all families in the U.S. However, for both groups, the percentage of families with pre-school children has declined since 1970.

In 1983, almost one-quarter (23%) of the families were maintained by women, a much higher proportion than among non-Hispanics where 15% were headed by females. Among the various Hispanic groups, the Puerto Ricans were noticeably higher in that 40% of Puerto Rican families were female-headed families.

Income

For Hispanic families, the median income is considerably lower than for non-Hispanics. For 1984, the median family income was $18,800 and for non-Hispanics $27,000. (This refers to money income only. It does not include non-money forms of income such as medicare benefits, employer contributions to health and pension programs, and food stamps.)

TABLE V: MEDIAN HISPANIC FAMILY INCOME IN THE U.S. IN 1984

Puerto Ricans	$12,371
Mexicans	19,184
Cubans and other	22,587

As can be seen from the above table, income differs greatly among the Hispanic groups. Puerto Ricans have the lowest median family income of $12,371, and the Cubans the highest, $22,587. A number of factors contribute to these variances. The number of Puerto Rican families with no workers in the family is much higher, while their educational level is much lower.

Employment

In employment, Hispanics are more likely to be in the lower levels of the occupational strata. Not until 1973 did the first detailed employment data became available for Hispanics.

According to the 1980 U.S. Census, one-quarter of Hispanics in the labor force are in operative occupations, i.e. manufacturing, machine operators, service station attendants, truck drivers. This is twice as high as for the non-Hispanic. At the other end of the continuum, only 9% of Hispanics versus 17% of non-Hispanics are professional and technical workers.

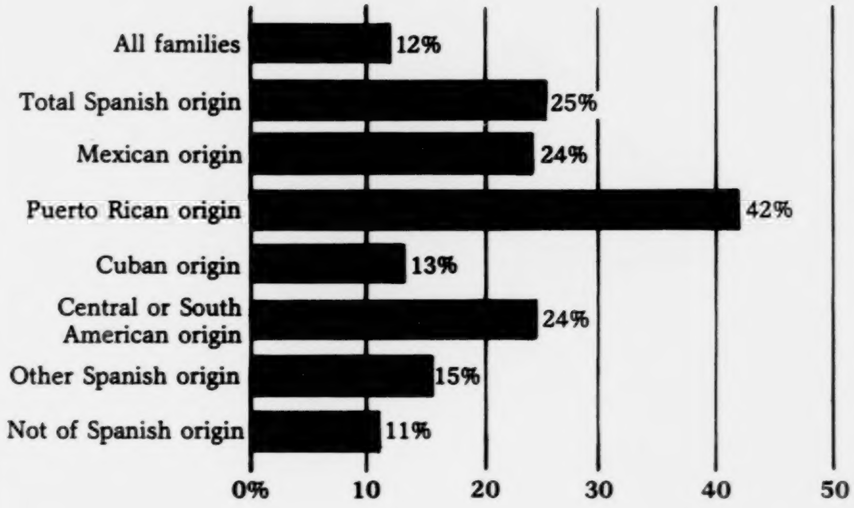
Unemployment rates for Hispanics are one and a half times as high as for the non-Hispanics, and reflect changing economic conditions, especially in recession periods when employment rates for all persons rise. In 1979, the unemployment rate for Hispanics was 8.3%; while for 1985 it was 11.3%.

The employment picture for Hispanic women reflects advances. While 41% of women were in the labor force in 1973, 49% were working in 1982. This also parallels the gains made by non-Hispanic women.

Poverty Level

Lower educational levels and lower paying jobs contribute to the low income level of the Hispanic family. The percent of persons below poverty level is very high and has been consistently higher than that of the population at large. In 1972, 22.8% of households were below the poverty level and in 1985, this had risen to 25.0%.

FIGURE 2. PERCENT OF ALL FAMILIES
AND FAMILIES OF SPANISH ORIGIN BELOW THE POVERTY LEVEL
IN 1984: MARCH, 1985



U.S. Census Bureau, *Census Estimates, 1985.*

In 1985, one out of four Hispanic families were poverty level families. If non-cash benefits* were to be included, this would bring it down to one out of eight families, but either way, the proportion of Hispanic families existing at the poverty level is twice that of the non-Hispanic. (* Non-cash benefits are from programs that provide food, housing, medical assistance.)

Language

The 1980 Census indicates that Spanish is the language (other than English) most frequently spoken at home for over 11 million persons. Of these, one-quarter did not speak English well at all. In discussing the role of language it is important to review some of the discussions about linguistic affinity.

While language and culture are closely intertwined, and the socio-linguist would emphasize the cultural and social underpinnings of language, the congruity of language does not simply guarantee a congruity of values. The ability to speak the same language is important but groups can also be at odds. For example, one notes that the Irish and English speak English but embody very different cultures and values. A sharing of the same language does not guarantee the ability to get along with each other.

Most Hispanics—and indeed, this is three-quarters of the Hispanic population—would say that they are bilingual. The extent to which a person is really bilingual under all circumstances differs. First, a person is limited by the vocabulary which is learned when a person masters a language. If one learns a language as a child, the vocabulary which is necessary in all adult circumstances is not part of that vocabulary. Second, the circumstantial use of a language varies a great deal. At work, Hispanic adults would more commonly use English, but at home Spanish becomes the more frequently used language. It is important to note that this is particularly pertinent for prayer. Hispanics pray in Spanish. This is important for the religious education of Hispanic children, for the transmission of religion is importantly the responsibility of the parent in the home. Support of the language of parents becomes crucial.

A Different Migration

Does the current Hispanic migration differ from past European migrations? Are there circumstances which in contrast to the past promote the support of bilingual ability?

There are a number of circumstances which might indicate that indeed contemporary migration from a different culture has implications quite different from the immigrations of the last century and the earlier part of this century. At the turn of the century, immigration still meant a long, hazardous trip across an ocean. Once the decision to immigrate was made, it was very difficult and costly to return for even a visit. Then, the decision to immigrate had a finality to it which the present one does not. Now, it is quite possible to return frequently to one's country of origin and indeed many persons do this. This is especially true of the Hispanic migrants where Puerto Rico and the Central and South American countries are easily accessible—a plane ride of a few hours vs. an uncomfortable ocean voyage of several months.

The ties to culture are now more easily maintained, both through circular migration patterns, through rapid communication channels of mail and phone, and also through mass media, where what is going on in many parts of the world are easily available in one's living room. In addition, programs are available in various languages including programs from the various homelands of today's migrants.

In contrast to the past, the seventies saw a greater, more positive view of one's ethnic roots, and a return to the identity of one's ancestors. Ethnic identity has come to be viewed as a positive asset, and with this comes a greater acceptance of cultural pluralism. With this has also come the demand for bilingual education as a service which is mandated for children whose language is not English.

Finally, but most significant for religious formation, the Hispanics are the first Catholic group to come to the U.S. without the support of clergy and religious of their own, mainly due to the scarcity of priests and religious in their home countries. For the continuity of their faith they have had to rely on the outreach support and sensitivity of the various parishes in the areas in which they have settled.

For the Hispanics, culture and faith are closely interwoven. Retaining the Spanish language becomes important in sustaining religion and promoting the close family ties that characterize the Hispanic family and are weakened through migration. Inter-generational communication is impossible where parents and children do not speak the same language. Without this communication, the traditional values that strengthen faith and culture among the Hispanics will be lost. Maintenance of the Spanish language becomes the important element for maintenance of religion, and also for developing or maintaining the close familial ties which are otherwise weakened in American society.

Where this support of faith and culture is not found, Hispanics have responded to other religious groups which have provided this relationship. Some evidence is also present that with assimilation and upward mobility, Hispanics tend to become distant from their faith. It is not that they join another religion, but rather they become non-affiliated.

CHAPTER 2

UNDERSTANDING THE HISPANIC PRESENCE

Catholic educators have always made significant contributions to the American Church. With great success, they have educated immigrant Catholics and their children. It is within this context of achievement that the National Catholic Educational Association commends educators for their past contributions and invites their expertise and cooperation in the great challenge of educationally preparing another immigrant population—the Hispanics. These people are soon to become the United States' largest minority population.

EDUCATION AND THE CHURCH

The wish of many Hispanic parents is to send their children to Catholic schools. Yet as the tuitions in the Catholic schools have increased in the U.S. in the past twenty-five years, the vast majority of Hispanic Catholic families have been unable to make this dream a reality. This is pointed out in the U.S. Bishops' Pastoral on the *Hispanic Presence*: "Hispanics are underrepresented within the Catholic school system, where they account for only 9 percent of the student population." (*Hispanic Presence*, p. 7)

Also, the Bishops state, "Educational opportunities are often below standard in areas of high Hispanic concentration. Early frustration in school leads many young Hispanics to drop out without the skills they need, while many of those who stay find themselves in an educational system which is not always supportive. Often Hispanic students are caught in a cultural crossfire—living their Hispanic culture at home, while feeling pressured at school and at work to assimilate and forsake their heritage." (*Ibid.*, p. 7)

After praising the work of the First and Second Encuentros, the American Bishops explicitly asked the "Hispanic peoples to raise their prophetic voices to us once again." (*Ibid.*, p. 32) The Hispanic peoples responded to this invitation in the Third Encuentro. The three Encuentros celebrated by the Hispanic members of the Church in America involved national grass roots discernment and goal setting processes.

The Second Encuentro issued the following call to conversion: "As

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members of the Church, we Hispanics commit ourselves to issue a call to conversion to all the persons and the structures of the Church for a return to the simplicity of the Gospel message. We want to be a Church that is poor—oriented to being poor spiritually: signifying our utter dependence on God and on our brothers and sisters; and materially: using and sharing the means that are necessary to achieve the Church's mission." (Second Encuentro, 1977, p. 68)

The Third Encuentro categorically states: "We, as Hispanic people, make a preferential option for and in solidarity with the poor and marginated." (Third Encuentro, 1985, Lineas Profeticas #2.) Also, being a young population, Hispanics feel a deep concern for their young, and proclaimed at this same Encuentro that "we, as Hispanics, make a preferential option for the Hispanic youth." (*Ibid.*, #3)

This is a prophetic call and a commitment made by Hispanics that challenges the entire Church since, as the U.S. Bishops point out, "most Hispanics in our country live near or below the poverty level." (*Hispanic Presence*, 1985, p. 6) Catholic educators cannot remain indifferent to the evangelical call. Every effort should be made at every educational level so that the educational needs of the Hispanic youth are met. Lack of resources should not be an insurmountable barrier to the fulfillment of the evangelical mission.

Although many Hispanics are poor, they bring to the Church and society a wealth of values that can be very enriching to us. In the words of Archbishop Patricio Flores, "The Hispanic Catholics of our country are not a problem to be solved; they are a people, a people to be loved and a people to be respected." (*Origins*, September 11, 1980.)

Love presupposes knowledge and understanding of the other—his/her values, customs, patterns of behavior, culture, language, and expressions of faith. Even though there exists a real pluralism in the cultural values of the Hispanics, the unity of language, race, and religion reflect some salient cultural attributes that are common to all Hispanics. Following are some of these common characteristics: total dependence on God, centrality of the family, reverence for "*los ancianos*," respect for the person, hospitality, celebration, devotion to Our Lady, popular religiosity, language, and law.

TOTAL DEPENDENCE ON GOD

Faith and culture are intimately interwoven with the concept of God. God is comprehended as a loving, caring, protecting, and just father. Despite the current emphasis on non-sexist language and images of God, many Hispanics retain the male term "Father" for God. In their expression of faith, however, devotion to the Blessed Mother predominates.

Hispanics are very present-oriented because the future is in the hand of God. For Hispanic Catholics, faith is their life. It sustains them in suffering, animates them in their struggles, and inspires them in their vision. They live, sing, and celebrate their faith. (Elizondo and Erevia, 1980)

The Hispanics' resignation to the will of God should not be confused with fatalism. Actually, their faith is in a God who is the Lord of history. Their God is a just God who repays evil-doers over time. Thus, time can be a friend to the poor because justice will be done if they continue in the right.

FAMILY

Being children of the same Father, familiarly called "*Papa Dios*" or "*Papacito Dios*," every other person is seen within the context of God's family as brother and sister.

The Hispanic person takes flesh in a community known as "*la familia*"—the family. Love of family is where life begins. It is mother, father, children, grandparents, and grandchildren, relatives, in-laws, and "*hijos de crianza*." Part of this wonderful network of relationships are the godparents ("*los compadres*" and "*las comadres*"—"the co-parents"). Their sense of responsibility toward their godchildren as "*padrinos*" is legendary. Those relatives and friends who have died are also members of the extended family. The family is the place where every member always feels loved, respected, and accepted regardless of whatever mistakes they may make.

"*Los ancianos*," the elderly, are another part of the family, and are deeply revered. The grandparents, "*los abuelitos*," are a source of wisdom which is a legacy of the young. They stay at home because they need to be needed, and because they are a blessing for the home in which they live. If there is one miracle Hispanics are thankful for, it is that in spite of all the oppression and suffering and neglect, they learned the faith at the feet of their grandparents. (Elizondo and Erevia, 1980)

These relationships reflect the value of the person and family for Hispanics. Such relationships are acted out in the "barrio," which might be a slum but it is also the place where community happens, where the young are cared for by the old, and where traditions manage to survive. Thus the home truly becomes the first and most important school of human relationships. The Church, the logical extension of the family, becomes the second. (Much of this section has been borrowed from comments made by Rev. Frank Ponce when addressing the National Conference of Catholic Bishops in the Spring of 1980.)

Love and affection are expressed with many gestures and symbols which vary according to countries. However, touch and the "*abrazo*," celebration, warmth in personal relationships, hospitality, and sense of community are common characteristics of all Hispanics.

PERSON

A person is more than an individual. She or he is understood as a child made in God's image and belonging to God's family. Because of this relationship, the person is of primary importance and all other values are subordinate to it. Institutions and law are of secondary importance.

Time is subject to people, not people to time. If a conflict arises between people and events, people take precedence. Among Hispanics, it is impolite to arrive early or on time for most social events. This is in order to allow the hosts sufficient time to make preparations.

Such a humanistic philosophy leads Hispanics to have a unique approach to life. Life is a gift from God which unfolds mysteriously and brings with it both tragedy and joy. But life is to be lived to its fullest. That is why the poorest Hispanics can say, in the midst of, and perhaps because of, their poverty, we have life and health: *"Tenemos vida y salud."*

HOSPITALITY

Hospitality is extremely important because a person-oriented culture is characterized by warm relationships. Expressions like *"Donde comen dos, comen tres."* (Where two eat, three can eat.), and *"Mi casa es su casa."* (My home is your home.), are meant from the heart. Food is symbolic of personal love for the guest. To refuse food is perceived as personal rejection.

"Abrazos" (hugs), touch, body distance are reflective of the desire to communicate with the other in a familiar way. This is often misinterpreted by cultures which stress the individualistic roles of their members.

CELEBRATION

One cannot enter the world of the Hispanic until one enters the world of *"fiesta."* There life and death, family and friends, joys and sorrows are gathered in a timeless moment of celebration. The *"fiesta"* is "short time's endless moment" to the lyrical beauty of life, created by God and celebrated by men and women.

Dance and music are art, but much more. They are also entertainment, but still more. They are the deepest prayer of the entire person in perfect harmony with the group and family. They are the most perfect offering of body and soul, for with their whole being they express in ritual and song their total surrender to the God who sustains them in life and beyond. (Adapted from: *Teologia Nahuatl.* c. 1450)

In the following selection, Virgilio Elizondo and Angela Erevia emphasize the popular celebration of religious values through symbolism and outward expression.

We EXPERIENCE
the love of God in our midst
who through Jesus does save us
and with Mary and the Saints
we too can learn the way

by RE-LIVING HIS WAY
from seeking shelter from Mary. . .
through the cross. . . all souls. . .
and on to Christ the King

From these CELEBRATIONS
NO ONE IS EXCLUDED

from the youngest to the oldest
from the pious to the frivolous
from the schooled to the illiterate
from the sober to the drunks
In the same way experience
that GOD LOVES US ALL
(Elizondo and Erevia, 1980, p. 52)

The following pre-Christmas and Christmas celebrations are examples of the importance and beauty of religious celebration in the life of Hispanics:

1) **Las Posadas**, December 16-24

"*Las Posadas*" is a celebration nine days before Christmas to commemorate the journey of Mary and Joseph from Nazareth to Bethlehem, searching for "*posada*" (lodging) each night. The "*posadas*" are carried out December 16-24 with a fiesta which is climaxed by breaking the "*pinata*" (a hollow figure made of paper in the form of a star, flower, animal or toy) which is filled with fruits, candy and small presents.

The "*posadas*" take place in the form of a group of people that form a procession with lighted candles as they parade down the street. At the head of the procession are two children carrying a small reproduction of Mary and Joseph. As the procession goes from house to house, they ask for lodging. The "*posadas*" are usually sung with a group of people asking for lodging and another group refusing.

When the innkeeper is finally found and the door is opened, the group is welcomed into the house. Then comes the tradition of breaking the "*pinata*."

The origins of this custom go back to the Middle Ages in Spain. This practice was brought to Mexico by the Augustinian Fathers. However, several countries celebrate the "*posadas*" and this celebration is very much alive within the Hispanic communities in the U.S.

2) **Christmas Celebration**

Families set up "*nacimientos*" (creches). The "*nacimientos*" have lost very little of their importance even if the Christmas tree has been adopted as part of the celebration. "*Nacimientos*" occupy a large space and depict biblical scenes as well as stable scenes of the birth of Jesus, complete with shepherds, Wise men, and Herod.

The Child Jesus is the last figure to be placed in the "*nacimiento*." This is always placed at the last "*posada*" on Christmas Eve. People attend the "*Misa de Gallo*" (Midnight Mass) and the celebration continues at home.

In some countries gifts are exchanged on Christmas day, but in most of them people wait until the "*Dia de Reyes*" (Day of Kings—Feast of the Epiphany) to give their gifts.

DEVOTION TO OUR LADY

In order to understand the historical background of Hispanics it is imperative to say that their faith, in addition to being Catholic, Roman, and Apostolic, is "Marian".

The importance of Mary to the Hispanic culture surpasses the notion of religious devotion. She is representative of a number of values and the struggles present in the community. She is Mother, Mediator, Defender, and Companion.

The large number of sanctuaries and grottos, many of which are hidden away in some town, pathway or mountainside, the millions of women who bear the name "Maria" or any other title of Our Lady, the number of statues and paintings that exist in almost every Hispanic home—these testify to the deep devotion to Our Lady that is part of the Latin American Catholic heritage. Mary is a symbol of Hispanic identity, an integral part of their history.

"People have intuitively felt that through Mary, God Incarnate is present in the poor, the oppressed, and the downtrodden. Through her, God is present in everyone, especially in the millions of victims that live the mystery of life in darkness and oblivion in silence." (J. Juan Diaz Vilar, 1982)

A review of the chronicles that describe the apparitions of Our Lady reveals that the official Church often opposed the devotion, but it is the humble people suffering oppression who succeed in the flourishing of such devotions.

Thus we read of the poor old man, as in the case of Our Lady of Altagracia, patroness of Santo Domingo; some Brazilian fishermen witnessing the "*Aparecida*," patroness of Brazil; the common people proclaimed Our Lady of Divine Providence in Puerto Rico; two Indians and a black man find the statue of Our Lady of Charity, patroness of Cuba; the faith of an Indian is the beginning of the devotion to Our Lady of Coromoto, patroness of Venezuela; Mary is acclaimed as Our Lady of Mount Carmel, connected with the liberation of Chile.

The history of the following nations is intertwined with Mary, as Liberator:
Argentina, Our Lady of Lujan;
Bolivia, The Virgin of Copacabana;
Brazil, Our Lady of Aparecida;
Chile, Our Lady of Mount Carmel de Maipu;
Columbia, Our Lady of Chiquiquiran;
Costa Rica, Our Lady of Los Angeles;
Cuba, Our Lady of Charity of Cobre;
Ecuador, Our Lady of the Immaculate Heart of Mary;
El Salvador, Our Lady of Peace;
Guatemala, Our Lady of the Rosary;
Honduras, Our Lady of Suyapa;
Mexico, Our Lady of Guadalupe;
Nicaragua, Our Lady of the Immaculate Conception;
Paraguay, Our Lady of Caacupe;
Panama, Our Lady of the Assumption;

Peru, Our Lady of the 33 Orientales;
Puerto Rico, Our Lady of Divine Providence;
Spain, Our Lady of Pilar;
Venezuela, Our Lady of Coromoto.
(J. Juan Diaz Vilar, pp. 125-136)

A few of the more popular religious feasts in honor of Our Lady are described in the following section:

1) Our Lady of Guadalupe

"*Guadalupe*" is the key to understanding the Christianity of the New World and the Christian consciousness of the Mexicans and the Mexican-Americans in the United States. (Elizondo, 1977, p.26)

The story of Our Lady of Guadalupe begins in the early hours of December 9, 1531. According to the legend Juan Diego, a Christianized Indian, was surprised by beautiful music one day when he was on his way to Mass. As he approached the source of the music, an Indian Lady appeared to him speaking in Nahuatl, his native tongue. She asked Juan Diego to go to the palace of the bishop of Mexico to tell him that the "Mother of the true God through whom one lives" wanted a temple to be built in her honor at that site, the hill of Tepeyac.

The Indian was called "*Juanito*" and "*Juan Dieguito*" by the Lady. These were affectionate terms, similar to what a mother would use to speak to her children.

Juan's story was not believed by the Bishop and the Indian was asked to return a few days later. On his way back, Juan met the beautiful Lady again and told her about his encounter with the bishop. The Lady asked him to go back to the Bishop the following day.

After two unsuccessful attempts to convince the Bishop, the Lady worked a miracle. She asked Juan to go to the top of the hill and gather flowers there. When the Indian reached the top, many roses were blooming there, even though they were out of season and everything was frozen. Juan picked the flowers, placed them in his "*tilma*" or cloak and, as the Lady instructed him, he took them to the Bishop as a sign. The roses came tumbling out and the image of our Lady appeared on the "*tilma*."

This event heralded a new beginning, a new era. Mary had given birth to a new people—the Mexican people. At the time of the apparitions, between Dec. 9 and Dec. 12, 1531, the people were suffering the injustices, massacres, and destruction of the temples at the hands of the Spaniards. Through an Indian, Our Lady of Guadalupe ordered the Spaniards—represented by the Bishop—to build a temple in her honor, to someone who resembled the Indian and not the Conqueror.

The site where the temple would be built had great significance to the Indians because it was a place where they had worshipped the mother of the gods. The appearance of Mary at Tepeyac was associated with motherhood, with birth, with new life. Their old civilization had ended. Their previous temples were replaced by the birth of a new people, a new era.

The event of the appearance of our Lady of Guadalupe was not isolated just for the Indians, the Mexicans or the Mexican Americans. Mary is just as important today for she has been designated Patroness of all the Americas. When she appeared to Juan Diego in December, 1531 there were no national boundaries. The Rio Grande was only a river and not a border separating Mexico and the United States.

Our Lady of Guadalupe is seen as a symbol of hope that out of chaos and suffering can come a new creation. "It is from within the poor that the process of conversion is begun. The poor become heralds of a new humanity. This critical challenge of our compassionate and liberating mother to the powerful of any moment and place in the Americas continues today to be the dynamic voice and power of the poor and oppressed of the Americas groaning and travailing for a more human existence. Her presence is not a pacifier but an energizer which gives meaning, dignity and hope to the peripheral and suffering people of today's societies. Her presence is the new power of the powerless to triumph over the violence of the powerful." (Elizondo, Ibid. p. 31)

2) Nuestra Senora de Los Lagos

Devotion to Our Lady is central to the faith experience of the migrant worker. She is venerated under the advocation of "*Nuestra Senora de los Lagos*" (Our Lady of the Lakes).

In spite of the lack of historical documentation concerning this title of Our Lady, the devotion goes back to 1623. Legend has it that the daughter of an acrobat of the town San Juan de los Lagos, fell off a trapeze and died. The people of the town hurried to place on her body a statue of Our Lady, who restored her to life. From that moment migrant Mexican workers carry with them a statue of Our Lady to accompany them in their travels. The migrant worker has made of San Juan, where a shrine is built in honor of Our Lady, a reference point where they wish to go some time in their journeying through the country.

3) Our Lady of Charity

Our Lady of Charity is a symbol of nation and country (*nacionalidad y patriotismo*) as well as "primordial symbol for the Cuban people." (Sosa, 1982)

September 8, feast of the Nativity of the Blessed Mother, is a particularly significant date for Cubans. On that date they honor their Patroness, Our Lady of Charity.

The Cuban people have a great love for Our Blessed Mother, who was venerated in Cuba since the very early times of the arrival of the Spanish "*conquistadores*." The first image of the Virgin Mary was brought to Cuba by Alonso de Ojeda and given to the chief of an Indian tribe in Cuibq, where the Indians built a small shrine.

At the beginning of the 17th century, two Indians and a young black left Barajagua, a small settlement in Oriente province and went to Nipe Bay in search of salt. On their arrival at the bay they found bad weather, which lasted three days, and had to wait in a thatched hut on the shore, at a place called Cayo Frances. It was about 5:30 in the morning when they saw an object floating on the water of the Bay. At first they thought it was a sea bird, but as they got closer they found an image of the Blessed Virgin which, despite the rainy weather, was not wet. On the board on which the image stood was an inscription: "I AM THE VIRGIN OF CHARITY."

The image was taken to Barajagua. After a short time, the men were worried at the fact that the image disappeared and reappeared several times at its shrine, and it was decided to move it to El Cobre Parish, where it stayed for three years. Again it disappeared and reappeared several times and finally was seen by a little girl on El Cobre Hill. The people then decided to place it on top of the hill, where later they built a shrine. So the image which appeared on the waters of Nipe Bay finally stayed at the Shrine of El Cobre, where it remains until the present time.

In 1915 the veterans of the Cuban War of Independence requested the Holy Father, Pope Benedict XV, to proclaim Our Lady of Charity, Patroness of Cuba. The Pope granted this petition and the feast was celebrated all over Cuba with great solemnity for the first time on September 8, 1916.

In Miami, a shrine was built by Cuban refugees and dedicated to Our Lady of Charity on September 2, 1973. This shrine is a place of pilgrimage and prayer which is constantly visited by thousands of faithful from Miami and elsewhere. As the shepherds and the Magi found Jesus through Mary, so the people who come to pray at the Shrine find Jesus through His Blessed Mother.

In the words of Archbishop Coleman Carroll, first Bishop of Miami, this shrine will "be to this area what the Statue of Liberty is to the Northeast of the United States." Indeed, it is a monument to the religious faith of the Cuban people and for all Hispanics in the southeastern United States and their commitment to freedom.

(Note: For a complete listing of Marian Feasts, see Appendix G.)

POPULAR RELIGIOUS EXPRESSION

Since childhood, Hispanics are taught to express their religious beliefs with very descriptive, expressive and sensual gestures. The involvement of the body is symbolic of their faith and their commitment to God. Pilgrimages, processions, special blessings, vigil lights, lighting of candles, the use of holy water, the making of promises to God, statues, icons, medals, scapulars, the praying of the rosary, novenas, and funeral practices are examples of the popular expressions of faith.

Popular expressions of religion which are firmly based in Catholic tradition are not to be confused with syncretistic practices which are based on the mixture of indigenous cultic religions and Catholic symbols. Some of these religious-like practices have a base in witchcraft, voo-doo, and spiritism.

Some newly arrived immigrants, especially from Caribbean countries, find it difficult to adapt to a new cultural situation and thus resort to these primitive practices. This is especially true if they don't feel welcome in their own Church community. In a document entitled *Popular Religiosity and Religious Syncretism: Santeria and Spiritism*, the author traces some of the origins of Santeria and Spiritism and then discusses how expressions of popular religiosity can be used as a basis for the evangelization process. (Rev. Juan J. Sosa, 1983)

(Note: For a listing of Faith Witnesses and Other Heroes, see Appendix H.)

LANGUAGE

What unifies and gives form to the Hispanic personality is the Hispanic language. Language is not merely words; it is a potent symbol laden with meanings acquired from generation to generation. For Hispanics, the Spanish language conveys the deepest meaning of their lives.

For example, in English a person will say "remember me," which comes from the Latin words "re" and "mens" meaning "return me to your mind;" while in Spanish one would say *"recuerdame,"* which comes from the Latin words "re" and "cor" meaning "return me to your heart." Also, in English one says that "the clock is running" and "time is running out;" while the Spanish counterpart is *"el reloj anda"* and *"el tiempo camina"* which literally means that "the clock walks" and "time walks." In English a person will say that "I missed the train;" while in Spanish a person will say *"me dejo el tren"* which means "the train left me." And finally, "my birthday" translates into *"el dia de mi santo"*—"my saint's day" in English.

LAW

The Spanish sense of the law is intimately related to the notion of person and values, not the other way around. This is apparent in the way Hispanics conduct themselves in hospitals where the entire family visits their sick in spite of the one or two member visiting regulations. Hispanics generally are inconsistent in Mass attendance. However, the celebrations, especially those related to Christmas and the Passion of Our Lord, supercede the notion of duty, therefore, they prefer to attend celebrations which are meaningful. Regarding the way they obey the traffic laws, their personal safety becomes a key factor when deciding to ignore a red light.

CHAPTER 3

INTEGRATING THE HISPANIC PRESENCE

A fundamental goal of Catholic educational institutions is to provide quality education and equality of opportunity. In spite of this altruistic purpose, however, many ethnic groups have suffered as a result of the assimilationist philosophy which equates equality with a systematic absorption into the dominant culture. This expectation has been imposed especially upon Hispanics, who have frequently been forced to deny their own culture in order to succeed.

Assimilationist education often encourages one pattern of behavior commonly accepted by the majority and one distinct language and style pertinent to that particular culture. The goal of assimilationist education is to provide a mechanism for socializing immigrants and lower class students. Its symbol is the "melting pot" which suggests a single, all-embracing culture.

Schools with a multi-ethnic population and an assimilationist philosophy tend to have lower levels of educational achievement due to some students' poor self-esteem and others' negative attitudes toward their own cultural group. In such schools teachers are more inclined to blame the students for their failure. Furthermore, ethnic gangs, negative stereotyping, school evasion, vandalism and anti-social behavior easily develop.

In recent years we have been witnessing an increasing concern for the implementation of a more natural approach to education, that of cultural pluralism. This stresses the integration of cultural values and customs not only in the school's stated goals and objectives, but also in all aspects of school life.

Multicultural education, as opposed to assimilationist education, is a process whereby cultural behavior and cultural differences are regarded as teaching and learning tools, used to create a fair system that may ensure all students an equal chance to acquire social, academic, and spiritual skills. It is not limited to the study of ethnicity and it is not viewed only as a concern for minorities. (Kehoe, 1983)

A multicultural approach to teaching periodically searches and researches values, customs, cultural norms and gifts of its students in order to properly and effectively incorporate them into the school's formal and informal curriculum. Empathy, cultural awareness and willingness to alter and modify are basic principles of multiculturalism. Its symbol is the "mixed salad or fruit bowl" or the "mosaic picture."

Schools with a multicultural population and a multicultural approach to education often demonstrate higher levels of cooperation, integration and educational achievement. They generate a sense of belonging, equal status among students and freedom to pursue opportunities.

"Multicultural education recognizes cultural diversity as a fact of life in American society, and it affirms that this cultural diversity is a valuable resource that should be preserved and extended. It affirms that major educational institutions should strive to preserve and enhance cultural pluralism." (McCormick, 1980)

This multicultural approach, although conceptually understood and accepted by many, has yet to gain significant status in the restructuring of present educational practices. All educators should be aware of the negative principles of the assimilationist philosophy so that they may apply the multicultural one. In the meeting of many cultures, all groups can find identity and enrichment.

THE PROCESS OF INCULTURATION

The people being educated in Catholic schools and in all parish programs should feel "at home" with what they learn, with the manner they are being taught, and with the way they are being encouraged to express and live their faith. This will happen only if the religious education they are receiving is integrated with the "familiar"—with their own culture.

Since the 1977 Synod of Bishops on Catechesis, the dimension of *inculturation* has become a focal point in religious education, alerting educators to the importance of culture in the development and education of the total person.

Inculturation enables the Church to speak *with* and not only *to* the people of today, in a language that expresses, through signs and symbols, their genuine religious reality and lived experiences, their values and hopes, their problems and needs. Obviously, these needs are to be considered in their totality: physical, intellectual, spiritual, material, personal, and communal.

Inculturation takes into account all these human aspects and must not be limited to the cognitive dimension. The evaluation of whether or not a program of religious education has been planned and carried out with inculturation in mind, should be extended to the affective and behavioral dimensions.

Rather than a method or approach, inculturation is an attitude of respect for and faith in God and each individual person, whoever he or she might be.

Respect comes from the awareness that the cultural roots of every individual are integral to his or her personality. Respect for these roots implies that they are not simply taken for granted—but that they are recognized as a particular aspect of the gift of life given by God to the person. To get to know and teach anyone in an integral way, it is imperative that his or her cultural roots be taken into consideration.

Faith asserts that everything that is good and true has its source in God; and it is a fact that, no matter how "primitive" and "under-developed" a culture might seem in the eyes of "modern" society, it has elements of goodness and truth. These elements are, therefore, signs of God's salvific presence. Faith gives the Christian educator the awareness that God, Creator and Father of all, is actively engaged in every aspect of the human development of each individual person.

Inculturation is, in fact, the discovery of Gospel values already contained in and lived in any given culture, whether or not the people themselves are aware of the Christian dimension in their lives. It is the role of the religious educator to point these values out, affirm them and explicitly associate them with Christ.

Religious education and catechetical programs have to meet the challenge of an existential reality: there is no one culture which, to the exclusion of others, is capable of fully understanding and assimilating the meaning of God's revelation, and adequately expressing the human response to God's invitation to every human being, "*to be saved and come to the knowledge of truth*" (1 Timothy 2:4). Therefore, aware of the enrichment every culture can bring to a deeper Christian faith and a more Catholic formation, catechesis now stresses more and more the important role of *inculturation*.

On the other hand, the cultural root paradigm which molds and dictates the attitudes, customs, actions and reactions of individuals in a particular society, may not always reflect Christian values. All cultures, therefore, must be "tested", so that only those aspects that contain and reflect Gospel values are used as bases for catechetical formation; all contrary aspects must be purified. Thus, genuine inculturation calls for a double discernment:

- to discover the goodness already inherent in a given cultural characteristic or custom, in order to affirm it;
- to detect whatever is evil or destructive, in order to help eradicate it.

ENCULTURATION AND ACCULTURATION

The Catholic educator, sensitive to the value of inculturation must be involved in facilitating both the enculturation and acculturation of the Hispanics, and, of course, other ethnic groups.

Enculturation is the process by which every individual from the time of conception is molded by the culture of his or her people. Even though culture is integral to the mentality and value system of generations, and its root paradigm goes deeper than a few generations of people, it is usually the extended family that provides the environment where the child absorbs and learns the language, customs, rituals, and beliefs peculiar to its culture.

Tragically, when families migrate and are uprooted from their native country, they can no longer provide for their growing children the same environment where cultural values can be experienced and appreciated. This is especially so when immigrants are made to feel "inferior" and unwanted. They become "ashamed" of their ethnicity, language, customs and religiosity and in many ways try to hide it. Religious educators should be ready to help immigrants recall, understand and explain to their children the values of their customs and especially the religious symbols underlying what they do.

Acculturation is the sociological tendency to accommodate to a new culture. As immigrants are confronted with a multiplicity of demands and pressure to survive, they gradually tend to adopt the life style of American society. This tendency has a two-fold danger: that of stifling their cultural values and characteristics (so that they are not passed on to their children), and that of imitating some of the evil aspects of a materialistic society. This is a danger that affects everyone in the Church.

The Catholic educator responds to these two realities by encouraging and facilitating the on-going transmission of culture—*enculturation*—and by helping Hispanics to learn from and adopt the values of the "new" American culture in which they now live, while recognizing and rejecting its evil aspects—*acculturation*.

This requires knowledge and appreciation of both the cultural values of the particular ethnic groups and the demands of the multicultural society where they have to live and work. It requires also some degree of compromise.

For instance, Hispanics have a wonderful sense of family and celebration. In order to help young Hispanics experience these values (enculturation), school and parish programs should provide opportunities for Hispanic families to come together to celebrate their special feast days, inviting all members of the extended families to participate. Everyone is encouraged to prepare and bring their own special food, play their typical music, and take all the time they need to live the "fiesta" spirit. This responds to a genuine need in their culture.

On the other hand, Hispanics should be encouraged to participate in the life of the school and parish in the same way as parishioners of other ethnic backgrounds (acculturation). They should be made to feel needed and encouraged to be punctual, so that their commitment to the organization or program can be counted upon.

Thus, *enculturation* and *acculturation* are not contradictory but complementary to *inculturation*, and of real value to Catholic education in a multicultural society.

Because NCEA recognizes the Hispanic presence as valuable and desirable, the following recommendations are given in order to foster a more Christian integration.

Church/Parish

1) Hispanics should not perceive the Church as an "Americanizing agency," but as the sign and instrument of intimate union with God and with all people regardless of their ethnic, cultural and economic condition.
2) Ways must be found to encourage Hispanics to share their

- family values,
- religious traditions, especially their devotion to the Blessed Mother,
- sense of celebration.

3) In the Church it is incongruous to speak of evangelization and education and, at the same time, to remain ignorant of the people being evangelized and educated. Before ministering to specific Hispanics, the Church should first conduct an in-depth study of their culture to avoid the repeated mistake of blending and homogenizing the various Hispanic groups simply because they have a common language.
4) Hispanics must be called forth to minister from leadership positions and should be adequately prepared to serve others, mainly their own people.
5) The most successful liturgical experiences for Hispanics are those that have been integrated with their language, traditions and folklore. Examples are the following:
    - The Christmas celebration of the *"Posadas,"* processions depicting Mary and Joseph in search of lodging;
    - The *"Quince Anos"* celebration, which emphasizes the coming of age of the fifteen-year old woman, may provide an opportunity to stress Christian commitment; (MACC Booklet, *The Celebration of Quince Anos* by V. Elizondo)
    - The dramatization of Holy Week events;
    - The communal celebrations of the Anointing of the Sick that incorporate reverence for the aged;
    - The baptismal celebrations where the relationships between parents and godparents, godparents and the newly baptized are stressed;
    - The blessings of persons, homes and objects;
    - Processions with religious banners and music.
6) There is a pressing need to address effectively the question of poverty. Because many Hispanics are at or below the poverty level, a parish office should establish lines of communication, information and referral between poor persons and the diocesan community service offices and civic organizations.
7) Many Hispanics are not accustomed to parish boundaries and consequently seldom formally register within a parish. Therefore, there is a need to directly approach Hispanics within the home to evangelize. This should be the function of trained lay ministers, preferably Hispanics themselves. (III Encuentro, 1985)
8) Bible Sharing is increasingly popular among Hispanics in both formal and informal sessions. This should be in Spanish because most Hispanics prefer to pray in Spanish.
9) When dealing with the issue of stewardship, Hispanics will respond more positively if they know where and how the money is going to be used. They often prefer to invest their personal time and talents.
10) *"Cursillo"* movements, *"Encuentro Familias"* Christian Family Movement, and the Confraternity of Our Lady are important to Hispanics.

Diocesan Education Office

1) The Education Office is more effective when it is representative of the people in the diocese. Therefore, if a significant number of Hispanic students are enrolled in the Catholic schools, the office should have at least one Hispanic staff member.
2) The office should publish information regarding the different Hispanic cultures present in the diocese: percentages, history, demographic characteristics, values, religious devotions, customs, art, music, festivities, family structures, and basic governing principles.
3) The office should engage in regular collaboration and cooperation with local colleges and universities to provide scholarships and low cost programs for the poor.
4) The office should investigate and pursue public and private subsidies to reduce school tuition, thereby increasing educational opportunities for the poor.

Catholic Schools

1) Catholic educators are to be prophetic promoters of the mission of Christ by teaching students, from every educational discipline, to interpret the signs of the time in the light of the Gospel and commit their given aptitudes and qualities "to enlarge the human family." (*Populorum Progressio, #17*)
2) An important responsibility of Catholic educators, by virtue of their Christian identity, is to free their students from any oppressing conditions such as inequality of opportunities and discrimination of any kind.
3) Language plays a powerful role in creating emotional responses. The significance given to words in the early stages of learning prepares children for understanding or for prejudice. Educators should make every effort to learn Spanish phrases and expressions that may serve to build bridges. They should also allow natural communication in the native language during informal activities.
4) High schools which have a number of Hispanic students should set up "out-reach" programs that may allow the students to work with their less privileged brothers and sisters. These programs are geared to develop in the students some social awareness which later may have significant bearing on their ministerial and political options.
5) Cultural celebrations which include the folklore and significant national and religious feast days need to be integrated within the school's special events.
6) Hispanic culture needs to be studied from an interdisciplinary perspective:
    - Cultural values ought to be examined and discussed from different angles during Religion, Social Studies and Literature courses.
    - Music, Art, Drama and Physical Education may concentrate on the symbolic expression of these values.
    - Different food values, clothing and family structures should be com-

pared and analyzed during Home Economics.

- Physical characteristics and their influence on cultural relationships are important topics in Science.
- Mathematics expands the understanding of peoples by the way numbers have been grouped and systematized.

7) The hidden curriculum, which may reflect the norms and values characteristic of Anglo-Saxon culture, must give due consideration to the minorities who may not accept them or value them equally. Some of these Anglo values include expressing one's thoughts freely, instant accomplishments, competition, climbing the ladder of success, punctuality, etc.

8) Teachers need to be educated in countering classroom discrimination by methods such as these:
   - examining their own attitudes, biases, and stereotypes and trying to identify their origin;
   - examining the biases and stereotypes present among the students;
   - expecting as much of Hispanic students as any other students;
   - recognizing biases and stereotyping within textbooks and learning how to deal with them;
   - learning to build interdependence among students in order to encourage positive association. (Garcia, 1984)

9) If the number of Hispanic students exceeeds 40%, a Hispanic administrator should be hired to facilitate teacher/student and parent/teacher communication.

10) It is important to have Hispanic role models in the Catholic schools. Hispanic youths should aspire to be teachers too. But in order for them to aspire to this, they must believe that it is an achievable goal. They must see someone like themselves who can assure them that they too can be educators some day.

11) Hispanic parents need to participate in the educational process. They should not only be involved in the school career of their son or daughter but it would be good to have courses offered for their personal development. If the parent were to study at the same school as the offspring, it could serve as an example and inspiration to the young that education is important.

12) Hispanics invest their whole selves when communicating; thus bodily gestures and closeness are typical expressions which should not be discouraged or put down.

13) In order to honor the heritage of each culture represented in the school, classrooms should display other flags and/or patriotic symbols next to those of the U.S.

14) Classes in every subject ought to begin with a prayer. Given the integration of faith and culture of the Hispanics, periodic references to God and spiritual values ought to be made.

15) Teachers should address the Hispanic children in a personalized manner, at times using Spanish phrases and expressions to touch them at the affective level. Interest in their families ought to be shown. The crux

of the matter is the affective approach.

16) The Hispanic student perceives care and love through physical touch as well as through words and gestures. Thus a simple handshake, a pat on the back, or even a kiss may work wonders.

17) A feeling of inclusion and acceptance can be perceived by the Hispanic child through a tranquil smile and a calm look. Hurried interrelationships are interpreted as indifference, and a task-oriented attitude is not motivating for the Hispanic.

CHAPTER 4

TEACHING THE HISPANIC STUDENT

Despite limited resources, Catholic educators have developed a notable success record in teaching the Hispanic student. Both the Coleman study of high school students and the National Assessment of Educational Progress (NAEP) reading report of Grades 4, 8, and 11 have documented the significantly superior achievement of Hispanic students in the Catholic school, balancing for socio/economic and other family factors. (See Figure 3)

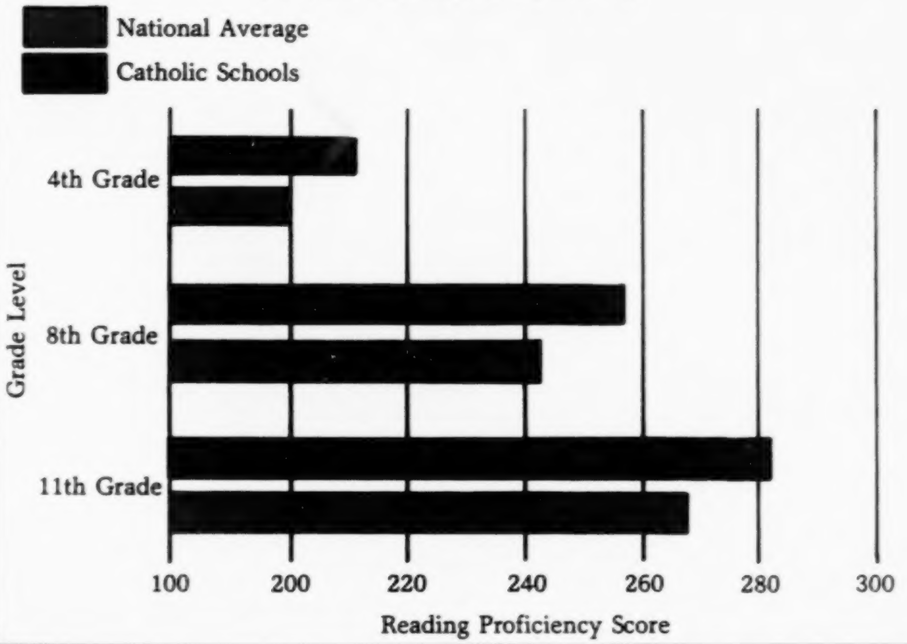
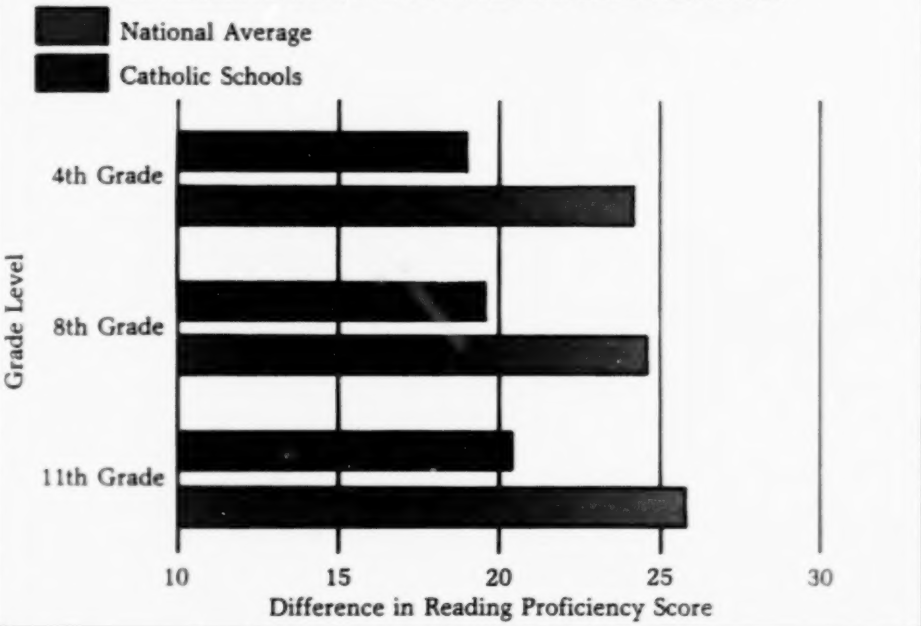


FIGURE 3. 1983-84 NAEP READING PROFICIENCY SCORES FOR HISPANICS IN CATHOLIC SCHOOLS COMPARED TO THE NATIONAL AVERAGE

Unfortunately, current data indicate that only 7 to 10% of Catholic Hispanic students are enrolled in Catholic schools, and even though the Hispanics in Catholic schools achieve better than the national average, their white, Anglo peers still hold a learning advantage over them. This difference is less significant in Catholic schools. (See Figure 4) Justice directs the Catholic educator to assess ways to increase the learning advantage for the Hispanic student, and to pursue ways to offer Catholic education to more youngsters of this predominantly Catholic group.

FIGURE 4. 1983-84 NAEP READING PROFICIENCY: THE ADVANTAGE OF WHITE OVER HISPANIC STUDENTS IN CATHOLIC AND NATIONAL AVERAGE SCHOOLS



FACTORS RELATED TO EFFECTIVE TEACHING

The reasons for the Catholic school success with the Hispanic student are not totally clear. The Greeley analysis of the Coleman report suggests that the community setting of the Catholic school contributes to the success of the Hispanic as well as the black student. The NAEP report correlated Catholic students' reading superiority with factors such as more substantial course content and additional homework.

During the NCEA Hispanic hearings, participants reported other factors that contribute to the success of the Catholic educational setting:

- evidence of personal caring;
- sensitivity to different cultures;
- respect for the student as an individual person;
- deliberate building of a youngster's self-esteem;

- special dimension of the religious community setting;
- ability to integrate religious values within the curriculum.

These human factors are an essential part of the philosophy and reality of the Catholic educational setting.

The research by Dr. J. U. Ogbu (1978) reinforces the special need to build the self-esteem of the Hispanic student. He explains that Hispanics in the United States are perceived by the Anglos as a lower class of immigrants than others, such as the Asians. He further explains that many Hispanics have accepted that perception and therefore achieved at lower levels. Only with educators who make intentional decisions to build self-esteem through respect of culture and language will these students begin to actualize their real potential. One can assume from studies by Dr. Ogbu and others that the learning environment is as important as the course of studies for the Hispanic student.

This importance of the learning environment is again affirmed by Ramirez and Casteneda (1974) in their recently developed cognitive theory which posits that there are two kinds of learners:

- field independent learners (mostly Anglos) and
- field dependent learners.

The *field independent* learner

1) can work well alone;
2) perceives the specific, then the totality;
3) is motivated by individual competition and achievement;
4) is usually more task oriented and is not affected as much by outside stimuli such as the instructor or the environment;
5) has well developed analytical abilities.

The *field dependent* or field sensitive learner

1) works well in groups;
2) perceives the totality, then the specific;
3) is motivated by group competition and achievement;
4) is more affected by outside stimuli such as the instructor or the environment when solving a problem or performing a task;
5) is influenced more by affective variables in learning.

Ramirez and Casteneda conclude that Hispanics are field *dependent* learners; thus the environment is crucially important to their learning processes.

Equally important is the respect for culture and language that is so closely associated with respect for the individual student. The educator who rejects a student's mother language rejects that student's culture and personhood—with devastating effects on his or her student's self-esteem.

The learning process, to be effective with Hispanic students, must include deliberate strengthening of self-esteem and building a positive community learning environment. Other considerations are teaching methodologies and language programs that are particularly suited to the Hispanic student.

TEACHING METHODOLOGIES

The fact that most Hispanics are field dependent or field sensitive learners should determine the teaching methods to be used extensively in classrooms with Hispanic children. Although field dependent approaches represent good pedagogy and, therefore, will prove effective with most students, they are especially needed by the Hispanic student.

Based on the qualities of the *field dependent* learner, the following methods are recommended. First they are presented in basic outline form, then discussed in terms of general considerations.

Field Dependent Qualities	**Recommended Methodology**
1. values affective dimension	personal rapport in teaching and discipline
2. works well in groups	group discussion and activities
3. values group achievement	group goals
4. grasps totality, then specifics	overall picture or goal first
5. responds to outside stimuli	experiential learning

GENERAL CONSIDERATIONS

The consistent emphasis on "caring" and "sensitivity" during the N.C.E.A. hearings underlines the need for personal rapport. Until Hispanics know that the teacher cares about them and their progress, learning will probably not occur. At times, these youngsters will need to experience a series of small incremental successes before having the self-confidence to assume and complete larger tasks.

The fact that Hispanics work well in groups indicates that *dialogue and group activities* should play an important role in the teaching/learning process—in short, a focus on "talk and do." Each individual needs to be involved. The placement of desks or chairs in the classroom should facilitate this group interaction. Because the family is so central to the life of the Hispanic youngster, family dialogue and activities related to the lesson should be encouraged.

Motivation for this group will not be engendered by rules or assignments as such. Neither will the opportunity for personal competition or achievement produce results. On the other hand, a call to group cooperation will motivate the Hispanic child to accountability. Individual tasks, which are required for a small group to complete a common project, will more likely be done than isolated individual assignments.

The inclination to grasp the totality first, then to move to specifics suggests that lessons should lead students to "figure it out." Many of the approaches currently designed for the "right-brain, intuitive learner" prove successful with the Hispanic youngster.

In a math class, for example, the teacher might show various newspaper advertisements offering "¼ off," "⅓ off," etc. and promise the students they will soon be able to figure which are the best buys. Then only would the class proceed to the specifics involved in studying fractions.

The importance of outside stimuli will suggest, for example, that teaching should involve the *experiential*, *tactile*, and *kinesthetic*. In other words, the learning experience should be "hands on," involving the total person.

Some tips for working with non-English-speaking or limited-English-speaking students are the following:

- encourage students to teach words from their language to teachers and friends;
- don't discourage students from speaking their language with their friends—they need this release because they can't express their deep feelings in English yet;
- don't try to teach them to read words if they don't already use those words in speaking;
- don't teach them to sound out words they don't know;
- don't believe that, because they can't respond, they don't understand—there are two different tasks: listening comes first, speaking follows.

In addition, it is important to keep in mind that good teachers speak clearly and distinctly, avoiding syntactic complexities and sophisticated words. Most importantly, good teachers match what they say with concrete, visual referents so that students hear their new language within the context of clearly defined classroom experiences. When the kindergarten teacher says, "Take your blue crayon and draw a big circle on your paper" while demonstrating simultaneously, her students are receiving comprehensible input. When the science teacher conducts a classroom experiment with magnets while carefully identifying the materials used and describing the process, her students are acquiring simultaneously both new concepts and the language to discuss them.

DISCIPLINE

Just as the teaching/learning experience must be a very person-oriented one, so must personal interaction be a foundation for disciplinary procedures. The most important step for the teacher is to establish personal rapport with the student. Once this has been accomplished, a private word from the teacher is usually sufficient to call a student to account. In general, the appeal focuses on the person rather than on the work in question. Often the most effective place for establishing rapport or for communicating with a student is outside the school building.

For example, a student who fails to bring to class homework consisting of five written examples of the topic of yesterday's class can be dealt with in the following positive and effective manner. The teacher, avoiding any public comment about the fact, allows the youngster to present one example to the class through the chosen medium, then privately whispers, "I am pleased that you could share one instance with the class, but very disappointed that you did not list your five experiences. By the next class, I would be very pleased to see your written work." When the student brings the work, the teacher expresses approval of the youngster.

In extreme cases, after this approach has been tried consistently and found ineffective, the teacher would contact a parent, requesting support from the home. The ultimate recourse would be the teacher's personal visit to the family. In any communication with the family, the teacher should be person-oriented in both attitude and expression, focusing more on the child and family than on the infraction. In some cases, the teacher may wish to discuss an effective approach with someone who works closely with the Hispanic community.

LANGUAGE PROGRAM OPTIONS

It is important for educators to understand all possible options before selecting any plan of studies. The best approach will be the one that effectively meets the needs of the specific group of Hispanic students, yet responds to the reality of available resources of personnel and finances.

For that reason, this section will first describe the many theoretical options that are currently being implemented in bi-cultural settings in the United States. Then a specific model will be presented; this model is appropriate for use within Catholic schools and requires only those resources that are reasonably available within that setting. This model can readily be replicated within Catholic schools where educators accept the challenge to respond more fully to the Hispanic presence.

Background

As early as 1954, the Supreme Court established education as a "...right which must be made available to all on equal terms." (Brown Decision, 1954) Ten years later, the Civil Rights Act (1964) was passed which provided that "...no person shall be subjected to discrimination on the basis of race, color, or national origin under any program or activity receiving federal financial assistance."

Concurrent with these significant actions, minority groups were voicing their increasing concern about the high drop-out rates and low achievement levels of minority children. In 1968, the Bilingual Education Act was passed by Congress and became Title VII of the Elementary and Secondary Education Act (ESEA). Thus, federal support for bilingual education began. In 1984, the Bilingual Education Act was revised as P.L. 98-511. These actions outline an increasing sensitivity to a growing diversity within the community.

Key Questions

Throughout the evolution of bilingual education and up to the present, the following questions continue to be asked:

- What educational options are available for language minority students?
- What is bilingual education?
- What is ESL?

The following section will address the above questions.

Over the years, a number of educational options have emerged for students of Limited English Proficiency (LEP). Among the most well known are submersion, immersion, bilingual education, and English as a Second Language (ESL) programs.

Submersion

This approach is also known as the "sink or swim" method, for in reality, no attempt is made to assist the Spanish-speaking student to learn English or content areas. Basically, submersion can be described as follows:

- uses no bilingual teachers;
- makes no concessions to the child's language or culture;
- does not promote literacy in the native language.

The results of this method are generally low-achievement, high drop-out rates, and negative self-concepts.

Immersion

In recent years, immersion programs have been implemented with Spanish-speaking children of Limited English Proficiency (LEP). Although program characteristics vary, their goal is to immerse the children in English with some assistance. Immersion, sometimes termed mono-lingual immersion, ordinarily includes the following:

- does not require bilingual teachers;
- takes account of the need to modify instruction using the new language;
- does not promote literacy in the native language.

The age of incoming students greatly affects the success of the immersion method. Kindergarten and primary youngsters will quickly respond to the new language setting whereas the more self-conscious adolescent may hesitate to enter the English-speaking junior/senior high school scene.

English as a Second Language

Occasionally students in immersion programs are assisted by English as a Second Language (ESL) programs. These classes assist the newcomers to the school until they are able to move totally into the ordinary class schedule.

Bilingual Education

Title VII of the Bilingual Education Act defines bilingual education as "...the use of two languages, one of which is English, for purposes of instruction" (P.L. 90-247). This is a succinct definition that leaves open to interpretation the amount of instructional time to be spent learning through each of the two languages. This decision would be made in the light of the school's beliefs about the role of the native language in learning. Much information and research is currently available on bilingual education and language minority students.

Several variations of bilingual education are briefly described here.

1) Majority language bilingual immersion:
   - provides some bilingual teachers;
   - modifies the instruction of and in the new language;
   - promotes literacy in the native language.
2) Minority language bilingual immersion:
   - utilizes bilingual teachers;
   - uses the native language extensively in instruction;
   - promotes literacy in the native language.
3) Transitional bilingual:
   - utilizes bilingual teachers;
   - modifies in varying degrees instruction of and in the new language;
   - does not promote literacy in the native language.

(Brief descriptions adapted from Jim Cummins: *Bilingualism and Special Education: Issues in Assessment and Pedagogy, 1984.*)

Most bilingual education programs in the United States are Transitional Bilingual Education programs (TBE). That is, the native language (Spanish) is used as a bridge to English. Students are exited from bilingual programs as soon as possible and are placed in all English programs.

The goal of TBE programs is compensatory in nature: to help students overcome their "handicap" and to teach them English. Since no attempt is made to encourage them to maintain their native language skills, this type of program is called "*subtractive* bilingualism." (Lambert, 1984)

By contrast, most bilingual programs outside the United States and some within the U. S. are *additive* bilingual programs. The goal of these programs is to help children maintain their native language and to learn an additional one. It is interesting to note that children all over the world learn a second language in elementary school and begin studying a third language around middle school years. Obviously, the attitudinal/philosophical bases for each of these models differ greatly. Thus, it is clear that each school's attitude and philosophy will dictate, in large part, the type of program that will be implemented. Is the native language a "handicap" to be overcome or is it an asset to be nurtured?

The reports on bi-lingual education at the hearings generally emerged from the public school sector. They included an occasional success story of bilingual education but with many related difficulties. The major problems were these:

1) the triple requirements for teachers (English-speaking, Spanish-speaking, and competence in subject matter) were often unattainable and therefore the bilingual instruction was not the desired quality;
2) because bilingual program funding is related to the number of students in the program, sometimes students in transitional programs are not exited as soon as possible.

Despite some less-than-ideal outcomes, however, the purposes of bilingual education merit examination.

Purposes of Bilingual Education

According to some educators, the purposes of bilingual education are the following:

1) to help students become fully literate in English;
2) to help students achieve basic academic skills;
3) to help students develop a positive self-concept;
4) to help children stay in school longer or to reduce drop-out rates.

There is, however, a broader purpose for bilingual education that is not addressed by the above four purposes:

5) to help children to maintain and develop their native language and consider it valuable.

Instruction in the native language helps the minority student maintain and grow in his or her primary language, with concomitant benefits to growth in English. Also, students' attitudes toward the school, its language and culture are enhanced when their own language and culture are valued and integrated, rather than rejected and denigrated in the curriculum. Such positive attitudes should make students receptive, rather than resistant, to learning English.

This focus on the native language has been strongly endorsed by the Academy for Educational Development (AED):

> . . . we believe there are constructive policy directions that can and should enlist the wholehearted support of education officials and the public. One such direction is to view bilingual education as a means of answering an increasingly recognized need in the United States—the development of greater foreign language competence in an ever-shrinking world in which international communication is not only desirable in its own right but also a prerequisite to security and economic welfare. (A.E.D., 1982, p. 5)

Bilingualism appears to be valued by most people. Foreign language education is valued and encouraged at all levels: federal, state, and individual school. Yet, a program that seeks to preserve native languages and teach English is—ironically—often looked upon with suspicion and even disdain.

Kjolseth (1983) states that the United States has spent millions of dollars of public funds teaching foreign languages to English monolinguals while at the same time engaging in systematic efforts to ignore and actively discourage the use and maintenance of these same languages by native speakers.

> It seems reasonable to question such actions. Why do we attempt to promote bilingualism where it is most artificial and least likely to have social reinforcement, as is the case with most foreign language training . . . , and discourage it where it is most natural. . . . Why have we traditionally promoted bilingualism as a long shot and thwarted it as a sure bet? (p. 40)

Kjolseth continues, saying that

> . . .there is much at stake at home and abroad. . . Internationally, our ability to deal effectively with other nations on diplomatic, political, economic, scientific, and social levels is affected by our attitudes towards other languages and by the availability of appropriately trained persons with bilingual skills." (p. 40)

"This world is multilingual and it is unwise for us to remain on its fringes," Kjolseth cautions. (Kjolseth, p. 48)

At this time in United States history, it seems especially important to encourage fluency in Spanish for both Hispanic and other students. Spanish is the most widely used Romance Language in the world, currently the official language in 19 countries. The U.S. is especially impacted, as the following demonstrates:

- approximately 12 million persons in the U. S. are Spanish speaking;
- more than 200 cities in the U. S. bear Spanish names (e.g., Tampa, Miami, San Diego, Mesa);
- approximately 700 Spanish words have been incorporated into English and accepted as universal terms (e.g., portal, adobe, patio). (Bentley and McWilliams, 1949)

How much more relevant for Catholic education is this appreciation of Spanish language and culture, given the fact that over 90% of Hispanics are baptized Catholic and that the Hispanic culture is so closely tied to the Catholic faith.

The five purposes of bilingual education cited above encompass the ideal for Hispanic education within secular schooling. For Catholic educators, however, more is needed so that the educational process can provide, in the spirit of Encuentro III, an Integral Education. (See section on "Integral Education" from *III Encuentro Nacional Hispano de Pastoral,* pp. 23-61.)

Catholic educators are called not only to express genuine Christian sensitivity to the needs of Hispanic students, but also to help students experience cultural support. To do this, a school would include opportunities to use students' native language in areas such as prayer, liturgy, song, and celebration—an important element of an integral approach.

Assessment Questions

An infinite number of specific programs can be developed from the basic language program options. One model will be recommended in the following section. Before considering the suitability of any model, however, a school should begin by assessing local resources and needs, using basic questions such as these:

1) To what extent are *bilingual teachers available* in our setting? e.g.,
   - enough to teach in every classroom?
   - enough for all students in need to have part-time teaching or ESL classes, if needed?
   - enough only to offer preparation programs or follow-up help?
2) To what extent do *teachers* have *some knowledge* of Spanish?
   - enough to help in all classes?
   - enough to use occasional Spanish in Art, Music, or Physical Educa-

tion classes?
- enough to converse informally?

3) To what extent are *bilingual persons* available to serve as *aides* for new Spanish-speaking students?
4) To what extent are *Spanish-speaking persons* available who could teach the Spanish language or serve as occasional guest presenters?
5) To what extent are our *bilingual students* qualified to *tutor* in English and/or in Spanish?
6) To what extent do our students have *outside-of-school opportunities* to learn English? to develop their Spanish?
7) To what extent do we believe the students should use each of the *two languages* to learn academic skills?
8) What language program would best develop the *self-concepts* of our students?
9) What language program would best assure *success for our students?*
10) What program would help our students maintain and develop *literacy in their native language?*
11) What expressions of prayer, liturgy, song, and celebration would be *most meaningfully experienced in Spanish* by the student body?
12) In what ways can we offer *transitional help* to Spanish-speaking youngsters who enter our program?
13) To what extent is the faculty, staff, and student body *knowledgeable* about the history, culture, and religious expression of the Hispanics and other ethnic groups represented in our student body?

ONE RECOMMENDED MODEL

Although many models may be appropriate to specific Catholic schools and their resources, only one basic model will be presented here. Generally it follows the description of "Majority Language Bilingual Immersion," a traditional program described above. It also reflects many of the qualities of the "Developmental" approach, a comparative newcomer to the discussion. This approach basically calls for students to receive full-time instructional programs of English and second language instruction designed to help children achieve competence in English and a second language. Where possible, classes should include approximately equal numbers of native English speakers and those limited-English-proficient (LEP) students whose native lannguage is the second language studied.

The recommended model not only fulfills the five purposes of bilingual education, but also offers an *Integral Education*. For that reason, the NCEA has sought and received approval for the use of the same term which the *Encuentro* participants preferred to use when describing their ideal of education.

The significant difference in this Integral Education model from secular forms is that it fulfills not only five, but six purposes:

1) to help students become fully literate in English;
2) to help students achieve basic academic skills;

3) to help students develop a positive self-concept;
4) to help students stay in school longer or to reduce drop-out rates;
5) to help children maintain and develop their native language;
6) **to help students sense a support for their history, culture and religiosity**.

The model presented below implements an academic program within a broader framework—the culture and values of the Hispanic people which are so closely related to the expression of the Catholic faith. This model is designed to exemplify basic principles and to suggest forms of Integral Education that could be adapted to specific student needs and school resources.

Although a number of Catholic schools may wish to offer some curricular instruction in the Spanish language, this model will be directed to the majority of Catholic school educators who find teaching the basic curriculum in Spanish to be either ineffective or unavailable. For the sake of simplicity, this presentation will assume that only one group, the Spanish-speaking, is in need of language assistance.

The Integral Education Model

To be truly integrative, the language dimension must be seen as only one facet of the program—strongly supported by

- teaching methodology appropriate for the Hispanic student,
- sincere personal and cultural support,
- administrative awareness of relevant issues.

Because these three facets are treated elsewhere in this book, this section will focus only on the language program within the Integral Education Model. This Model will be discussed within the following categories: Primary Curriculum Focus on English, Primary Opportunities for Oral Spanish, Intermediate Classes in the Spanish Language, and Transitional Assistance.

Primary Curriculum Focus on English

This model assumes that Spanish-speaking students need some help when beginning formal education in an English-speaking country. Because such youngsters need to devote much time to building a sound foundation in English within the school day, **this model places no formal Spanish program in the primary curriculum**. Rather it stresses the initial development of English language skills, trusting the research that indicates that skills learned in one language will transfer to the other.

Primary Opportunities for Oral Spanish

While the native Spanish speakers are focusing on the English language, it is important that they maintain Spanish-speaking skills or at least keep attuned to the sound of their native language. These students also need to know that—although they are using English for academic learning—their native language can communicate many sentiments more effectively.

School faculty and staff can find occasions to affirm the use of Spanish through occasional use in person-to-person situations and in other informal conversation. Use of Spanish should be allowed in social school situations and encouraged at home. In this way, the knowledge of Spanish can become—not a handicap—but an asset in an increasingly multi-lingual world.

Because the Spanish language is used increasingly in the United States as well as in neighboring countries, even the English speakers can benefit from becoming gradually accustomed to the sound of a language they will probably wish to learn. They can begin this readiness during primary years through the use of Spanish in song, celebration, prayer, and liturgy. This casual use of a language can also develop an empathy with the culture and people. Although Language Arts classes will focus solely on English, classes such as Music, Art, or Physical Education can utilize simple Spanish in practical and enjoyable ways.

How can oral Spanish become a part of the primary classroom? If a bilingual teacher is available, songs and rhymes can be injected at special moments of celebration. If the teacher has limited or no Spanish-speaking ability, the use of records and Spanish-speaking guests can provide the occasional sound of Spanish in the classroom.

Intermediate Classes in the Spanish Language

By the intermediate level (Grades 4, 5, or 6), the students should have a firm basis in the English language. At that time, Spanish language training can be begun to assure that the Spanish-speaking students become literate in their native language. True, many will be familiar with oral Spanish; but of those, the majority will have had little opportunity to learn correct written forms.

The same grade level is ideal for the English-speaking youngster to learn Spanish, a language which is used increasingly in the United States. Generally speaking, two tracks are recommended: one for the native Spanish-speaking students, the other for the native English-speaking students. Ideally, enough bilingual teachers would be available for such dual-tracked classes. If not, this is an area where capable adults or college students who are not formal educators can—under the teacher's supervision—be very effective.

If qualified adults are not available, it is possible for the available Spanish-speaking teachers to work with selected bilingual students who may then tutor English-speaking students in basic Spanish. This reversal of roles (with the Spanish-speaking student being at ease with the language and the English-speaking student having to listen very carefully) may contribute to the self-esteem of the Spanish-speaking student and engender respect in the English-speaking student for anyone attempting to learn a new language. Moreover, many students—when learning a second language—begin to fully understand the structure of their own native language.

Whatever the form of the Spanish instruction, it will never replace the English Reading and Language Arts period. Because language instruction becomes more meaningful when it is related to meaningful content—rather than merely learning language for language sake—the Spanish lessons may be related to units currently considered within the curriculum. For example, if the Science lesson is focused on animal behavior, the Spanish class could introduce and use vocabulary related to animals. Even the person who is not ordinarily the classroom teacher (and therefore not cognizant of the specific Science lesson) can focus the lesson on a loosely related topic. In the case of the Science lesson on animal behavior, for example, that person could use the Spanish lesson to talk about the local zoo.

Throughout Integral Education, mutual learning opportunities will become apparent, and youngsters of the two language backgrounds can assist each other daily with language skills—thus strengthening their own usage and self-esteem.

Transitional Assistance

Young children can adapt more readily to a new language than older persons. This may be because they have fewer needs to express, they focus on concrete rather than abstract realities, or they lack the inhibitions of adolescents or adults. Nevertheless, typical Spanish-speaking students will need some assistance when they begin classes with a formal English program.

When Spanish-speaking students arrive at the school, they will need transistional help to feel reasonably comfortable and to benefit from the instruction. Several approaches follow:

- regular teacher with some knowledge of Spanish provides occasional supplementary explanations;
- the Spanish-speaking students are paired with bilingual students;
- part-time and/or volunteer aides, such as grandparents or retired persons, assist within the classroom;

and/or

- an English as a Second Language (ESL) instructor teaches one period a day as long as needed.

In addition, special programs may be offered:

- pre-school and/or kindergarten preparation program,
- summer preparation program for new Spanish-speaking students.

CONCLUSIONS

The Catholic schools of the United States enjoy a reputation of providing quality education. They are now in a position to expand programs that show special sensitivity to the language and cultural backgrounds of Hispanic students—that is, Integral Education. These programs would respond to student needs in terms of

- teaching methodology,
- personal/cultural support,
- language assistance as needed.

They would also include the focus of the next chapter,

- administrative awareness.

Catholic schools profess to value all peoples, cultures, and languages, recognizing that they are all created by God. This basic respect for God's creation, coupled with the ability of the Catholic school to provide a community environment and to build self-esteem, provides a sound foundation for building and strengthening appropriate instructional programs for Hispanic students.

CHAPTER 5

ADMINISTRATIVE CONCERNS

In the previous chapters of this publication, the reader is presented with some historical and cultural realities and values of Hispanic persons; also, some educational concerns and programs are outlined. Following are some specific administrative ideas and recommendations for action which flow from these realities, values and concerns.

PREPARATION OF PROFESSIONAL STAFF

The background of individual staff members will, of course, determine the amount and type of preparation needed. Most teachers new to the Hispanic scene will benefit from an introductory Spanish language workshop which emphasizes words appropriate for encouragement, for education, and for the faith. Many will benefit from inservice regarding appropriate teaching methodology. The total staff can focus on their best model of Integral Education and will benefit from a knowledge of religious expression and culture in the home and broader societal settings.

Because teacher-student rapport is so significant, it is most important that this preparation occur before the teachers' first meeting with students. Pre-opening sessions should include at least the following basic points:

1) The language difference may require early extra assistance in certain areas; teachers should be aware they are teaching students—not books.
2) If students are below level, teachers should focus on student growth rather than on current inabilities.
3) Effectiveness depends on the relationships of teachers and students, i.e., the students' awareness that teachers are concerned about them and their learning.

RECRUITING TEACHERS

Administrators should encourage, as much as possible, the recruitment and hiring of Hispanic teachers so that they can provide professional role

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models for Hispanic youngsters. Local Catholic colleges should be approached about the possibility of scholarships for Hispanic students who agree to serve several years in a Catholic educational setting. Pastoral training centers should be asked to give special rates to those persons who teach Religion in parish or school settings. While attending college, Hispanic students—especially those known locally—should be invited to become involved in learning or other activities, e.g., as aides.

The administrator or favorite teacher can call the Hispanic young adult to model for the young, to make a temporary two or three year commitment. Campus ministry may provide a contact with Hispanic college students. Support systems or mentor contacts should be set up for potential or present Hispanic young teachers. To provide some meaningful exchange for a lower salary range, teachers should be invited to name students who could attend Catholic schools on scholarships which their salary differential makes possible. Ordinarily a school can add some students without incurring additional expenses, and the teachers may find some advantages in contributing tax-deductible scholarships.

STUDENT ADMISSIONS, ENROLLMENT

Although many Hispanic families value Catholic education, they often lack the resources to meet current tuitions. In Latin America, schools are not affiliated with parishes. For this reason, Hispanic parents in the U.S. still tend to select a school of their choice, regardless of the parish. Because of this, many families cannot understand why they are expected to pay higher "out-of-parish tuition." This further hinders their enrollment within Catholic schools. These parents can understand the need for "parish support" and are quite willing to offer personal service and to pledge personal commitment to certain fund-raising activities.

The fact that 10% or less of Catholic Hispanic students attend Catholic schools—many because they cannot meet tuition requirements—should encourage the administrator to search beyond limited school/parish resources to regional and diocesan resources, calling Church leaders to express in practice their preferential option for the poor.

In *Populorum Progressio*, Pope Paul VI has said that the right to cross a border to meet basic needs is stronger than the right to have a border. In that light, and in the light of many Church statements supporting the undocumented person, the administrator should avoid asking questions about citizenship and should establish policies and office procedures that respect the rights of the individual, the family, and the school during any queries by representatives of the Immigration and Naturalization Service (INS).

The Mexican American Legal Defense and Educational Fund (MALDEF), a national organization involved in litigation regarding undocumented persons offers the following statement:

> In general, children of undocumented workers are entitled to the same protections of the U.S. Constitution as are children of lawful immigrants.

Undocumented children are entitled to the same privacy protections as are lawful residents. In a case brought by MALDEF in California, using the federal Student Privacy Act and the California Education Code, children successfully defended their rights to keep the school district officials from releasing school information or records to the Immigration and Naturalization (INS) agents. Almost every State legislature in the country has acted to protect the rights of students to school records. Non-school officials, even from federal agencies, may not pry into student files without the prior consent of the parent of the student.

In another case in 1979, undocumented school-age children challenged a Texas statute that denied free public education to everyone except citizens and legal resident aliens. Because of the state statute, school districts were either excluding the undocumented children or were charging the parents of the children $1000 per child per year. All the children were too poor to pay the tuition; thus, the children received no public education at all. In 1982, the United States Supreme Court ruled that undocumented children deserved the protections of the United States Constitution. The Court reasoned that denying an education to children who had no control over their parents' conduct would result in profound costs to the nation by creating a sub-class of illiterate adults. To prevent this injustice, the Supreme Court ordered the State of Texas to admit the children to the public school without charge.

(The above statement by MALDEF was written in response to a request from the Editors of this publication.)

SUMMER SCHOOLS

To contact and serve the Hispanic youngsters who do not ordinarily attend the Catholic school, the school may offer a special summer school. For a modest weekly fee (perhaps $10), the session could last 4 to 6 weeks, focusing on basic Reading and Math skills with religious opportunities incorporated into the full day program.

Teachers of the regular school staff (including Hispanic teachers) would be encouraged to conduct the summer sessions with additional salary. Before and after the summer session, parents should be asked to go to the church or school to meet the teachers and discuss how parents can assist with the education of their children.

This program not only offers educational help, but strengthens the contact between the Catholic school and the Hispanic community.

FUND RAISING

Hispanic parents are open to contributing time and gifts. They may, however, be hesitant about selling raffle tickets before an event and uneasy about any form of gambling. In general, a fiesta provides a good base for a fund raiser; within that framework, many forms of sales and entertainment are acceptable. The "*fiesta*" can also serve in an educative and supportive capacity by featuring different countries of Latin America.

FAMILY REQUESTS

Aware of the closeness existing within the extended Hispanic family, the administrator can better understand requests from a student to care for younger children or for an ill relative, to spend extra vacation days with a traveling family, or to attend funerals of many relatives. It is possible for example, that a youngster may refer to several "grandmothers," a term frequently used for someone who has taken a special interest in a child.

SCHEDULING OF PARENT PROGRAMS

The calendar of parent meetings must be scheduled with a list of special Hispanic feastdays in one hand. Feastdays should be either avoided for parent gatherings—or used as a focal point.

Each meeting should include some socializing; programs involving elders and youngsters also are welcome and attractive. Although generally Hispanics enjoy involvement and interaction, this will be more true in institutional settings with the more educated and higher economic class of parents. During the meetings the use of Spanish introductions and summaries will increase attendance and subsequent involvement of the parents.

SCHEDULING IN GENERAL

Keeping in mind that Hispanics often spend two hours for a noon meal, the administrator should be certain that sufficient time is allowed for all social events. Aware that many Hispanics consider it socially acceptable, even polite, to be late for social engagements, administrators may find it necessary to explain using person-oriented terms, the need to be on time for school functions.

If a school community includes Hispanic and Anglo cultures, a practice in some parish/school settings is to send out two different announcements or invitations to events, i.e., "the meeting begins at 7:00 p.m." on the Spanish invitation, and "the meeting begins at 7:30 p.m." on the English invitation. Some other Hispanics, however, consider such a practice patronizing and not sensitive to their acculturation needs. More acceptable in some places would be to offer a social or unessential program at 7:00 with the major presentation at 7:30. The "time" sense of each group will vary, often depending on how much of the U.S. culture they have assumed.

FAMILY COMMUNICATION

The tone of all messages should be person-oriented, with a sense of "I care about you . . ." preceding the announcement. Printed material should be sent in English and Spanish and—in any area where parent illiteracy is a possibility—all students should be asked to read the message to their parents. In such a situation, opportunities should be sought to provide useful experiences and materials for parent education.

Periodic and cordial socials will build the foundation for trust. Then an invitation to come to discuss any problems will be meaningful. A principal should be perceived first as "giving" before being seen as "asking."

Invitations to attend parish or diocesan events are very effectively channeled through groups involved in apostolic movements, such as "*Cursillo*," "*Legion de Maria*," etc.

PARENT EDUCATION

Many Hispanic parents of lower socio/economic background did not experience childhood or adolescence themselves. They moved, for example, from working on sugar cane plantations to marriage. For this reason, they cannot understand the concerns and experiences of their children and adolescent youngsters. Schools can do a great service for these parents by providing parent education seminars, focusing on specific ages, common behavior, and strategies for dealing with youngsters positively and effectively.

The school can also offer opportunities for parents to learn academics and Religion. The best way to conduct a needs assessment is through discussions, not through printed surveys. Basic literary courses could offer practical survival skills for urban situations; e. g. driving tests, tax forms, job applications, banking forms. If the school has any computers, they can be used to entice parents to learn basic skills through a new technology.

SEX EDUCATION

Although Hispanics consider sex education a role reserved for the family; yet they may hesitate to discuss or may not know how to present information. The school should regularly encourage parents to fulfill that obligation and should consider offering religiously-oriented programs that incorporate some basic sex education. Programs should first be presented to the parents, emphasizing the parent-child communication that is central to the program.

PREGNANCY

If an Hispanic girl becomes pregnant while not married it is considered shameful and embarassing by the family. It would be important to offer guidance to both the girl and family in dealing with the reality. It would be especially helpful to assist the girl in telling her family.

Depending on the wishes of the girl and the family, a decision should be made regarding the best place to continue her education—either at school or at home. However, it is imperative that her education be continued because at some time she may be solely responsible for the care of the child.

During the pregnancy the girl should receive pre-natal education, guidance, and care in the school. After delivery, home assignments should be continued during the recuperation period. Also, the girl and her family should be helped to secure child-care services.

SYMBOLS

The Hispanic peoples' valuing of symbol should be recalled in activities that range from planning liturgies to bestowing awards. Even ribbons or rotating medals will be valued highly; they should be given—not solely for achievement—but also for cooperation, spirit, and sense of responsibility.

MULTICULTURAL EDUCATION

Opportunities should be found to broaden students' background and experience of each others' cultures: through the various subject areas, school programs, "*fiestas*," and other celebrations; through relating issues to peace, justice, and economics; through comparative studies and demonstrations of different artistic expressions (e.g., within various Latin American cultures).

GROUP ACTIVITIES

The normal teen interest in and strong Hispanic desire for group identity indicates the need for the formation of youth groups. This need can be met positively by the availability of groups within the normal activities of the school or parish, such as sports teams, choirs, learning groups in the classroom, service clubs, student leadership councils, and Hispanic identity groups, all of which can present positive role models. Also, some outward sign or insignia for each group is helpful in engendering a sense of group identity.

If student groups are associated with an elementary school, special efforts should be made to help youngsters make a transition to high school groups. The high school should support ongoing connections with parish groups.

In the absence of these positive groups, the youngsters are vulnerable prey to recruitment of area gangs. School staff should be aware of gang colors and insignias, prohibiting their use within the school. The high number of early dropouts, unemployment, and criminal activity influence these groups and often lead to violent gang activities.

Administrators must bring together all parents with law enforcement officers to confront the issue of gangs and discuss action plans. Often neighborhood networks of families can deal with the situation. Hispanic persons who understand gangs can be introduced to the students for individual counseling.

FEMALE-HEADED HOUSEHOLDS

The fact that many Hispanic households function at a poverty level with only a female parent indicates that child care, both before and after school, will often be an urgent need. Sometimes literacy programs and other self-help groups will be welcomed by these mothers.

SENSE OF SPACE

Most Anglos, when talking one-on-one, will feel comfortable communicating at a distance between 18 to 25 inches; whereas Hispanics, in general, feel more comfortable being closer to people, e.g. 12 to 15 inches.

Hispanics believe that public spaces belong to the community so they feel comfortable using them, for instance, in processions, neighborhood parties, sidewalk and beach gatherings. This reflects the common belief that an Anglo family is "closed" beyond relatives; whereas a Hispanic family is "open" and extends to others who are brought into the circle by any family member.

Another area of cultural difference between Anglos and Hispanics is related to timing in dealing with persons. In the United States, most formal and informal interpersonal relations are carried out in a one-to-one sequence (monochronic); whereas Hispanics deal with two, three, or four people at a time (polychronic).

This difference is important in such settings as shopping store lines and in classrooms when students wish to speak to their teacher. In such settings Anglos will wait in line so that one person can be waited on at a time, and one student can speak to the teacher at one time. On the other hand, in Hispanic countries, a store clerk takes care of several people at a time, and often a newcomer has priority over the previous customer. Also, in a classroom an Hispanic will expect the teacher to interrupt a conversation with a student to greet any other student(s) who wish to speak to him or her. Newcomers are never left out, in fact they are invited to join in or are admitted into a conversation that is already going on as a matter of courtesy.

CHURCH AFFILIATION

Many Apostolic Movements have attracted Hispanics recently. Through participation in these movements, many Hispanics may remain connected to the Church. Some of the most popular are the following:

MOVIMIENTOS APOSTOLICOS	APOSTOLIC MOVEMENTS
"Cursillo"	Cursillo
"Movimientos Carismaticos"	Charismatic Groups
"Legion de Maria"	Legion of Mary
"Confraternidad de Nuestra Senora"	Confraternity of Our Lady
"Encuentros Familiares"	Family Groups
"Movimiento Familiares Cristianos"	Christian Family Movement

MOVIMIENTOS APOSTOLICOS	**APOSTOLIC MOVEMENTS**
"Agape"	Group of divorced and separated
"Encuentros Juveniles"	Youth Groups
"Comunidades de Base"	Base Ecclesial Communities

CHURCH ATTENDANCE

Many students and their families may consider occasional class attendance at weekday Mass enough and may not value Sunday Mass. Communication with parents, encouraging them to bring their youngsters to Church on Sunday, may be helpful—especially if they can occasionally meet the principal and teachers there. Membership in a choir can serve as a means to attract many youngsters through elementary, high school, and even college years.

CHAPTER 6

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Mexican American Cultural Center, 3019 West French Place, P.O. Box 28185, San Antonio, Texas 78228, (512) 732-2156. Offers a wide variety of resources and services in the areas of education, language, and culture.

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of Mexican Americans. Politics, militancy, religion, and poetry are always present in the accounts of their social experience.

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MULTIFUNCTIONAL RESOURCE CENTERS

Federally funded offices which offer a wide range of curricular helps for educators working in multicultural settings.

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National Indian Bilingual Center
Community Services Building
Arizona State University
Tempe, AZ 85287
(602) 965-5688

CALIFORNIA
Bilingual Education Multifunctional Support Center
School of Education
California State University at Los Angeles
5151 State University Drive
Los Angeles, CA 90032
(213) 224-3676

Bilingual Education Multifunctional Support Center
National Hispanic University
255 East 14th Street
Oakland, CA 94606
(415) 451-0511

SDSU-Multifunctional Support Service Center
6363 Alvarado Court, Suite 200
San Diego, CA 92120
(619) 265-5193

COLORADO
BUENO Bilingual Education Multifunctional Service Center
BUENO Center for Multicultural Education
Campus Box 249
University of Colorado
Boulder, CO 80309
(303) 492-5416

DISTRICT OF COLUMBIA
Georgetown University Bilingual Education Service Center (GUBESC)
Georgetown University
2139 Wisconsin Avenue, NW, Suite 100
Washington, DC 20007
(202) 625-3540

FLORIDA
Bilingual Education South Eastern Support (BESES) Center
Florida International University
Tamiami Campus, TRM03
Miami, FL 33199
(305) 554-2962/ (800) 432-1406 (in Florida)
(800) 325-6002 (rest of region)

GUAM
Bilingual Education Assistance for Micronesia (BEAM)
University of Guam, College of Education
UOG Station
Mangilao, GU 96913
(671) 734-4113
Cable: "Univ Guam"/telex: 721-6275

HAWAII
Hawaii/American Samoa Multifunctional Resource Center
1150 South King Street, -203
Honolulu, HI 96814
(808) 531-7502

ILLINOIS
Midwest Bilingual Education
Multifunctional Resource Center
2360 East Devon Avenue, Suite 3011
Des Plaines, IL 60018
(312) 296-6070

NEW YORK
New York State Bilingual Education
Multifunctional Support Center
Hunter College of CUNY
695 Park Avenue, Box 367
New York, NY 10021
(212) 772-4764

OREGON
Interface Educational Network
7080 S.W. Fir Loop, Suite 200
Portland, OR 97223
(503) 684-0514

PUERTO RICO
Bilingual Education Multifunctional Support Center
Colegio Universitario Metropolitano
P.O. Box CUM
Rio Piedras, PR 00928
(809) 766-1717

RHODE ISLAND
New England Bilingual Education
Multifunctional Support Center
345 Blackstone Boulevard
Brown University, Weld Building
Providence, RI 02906
(401) 274-9548

TEXAS
Bilingual Education Training and
Technical Assistance (BETTA) Network
University of Texas at El Paso
College of Education
El Paso, TX 79968
(915) 747-5524

Region 6 Multifunctional Support Center
Texas A & I University Campus Box 136,
Kingsville, TX 78363
(512) 595-3788

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84

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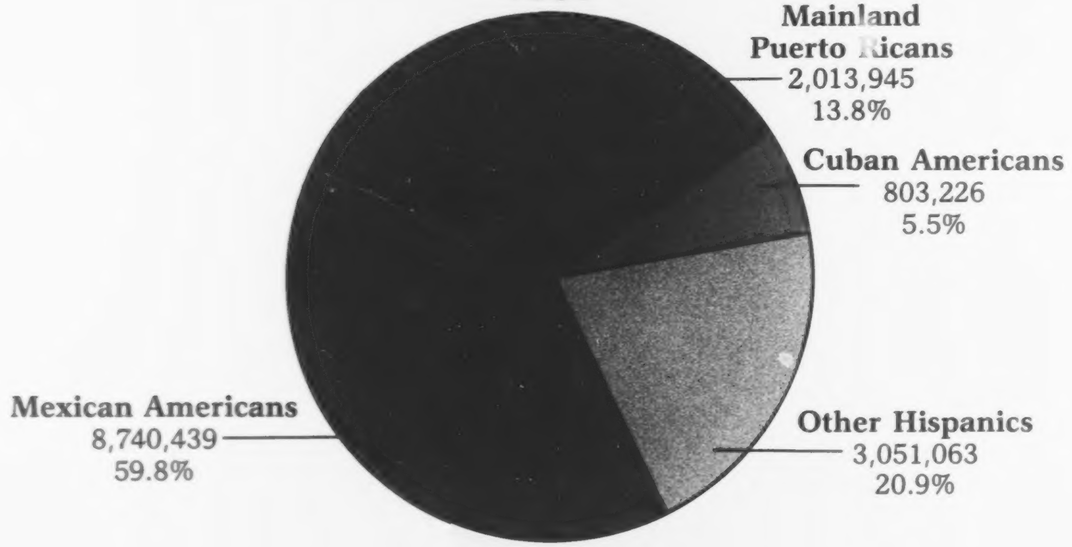
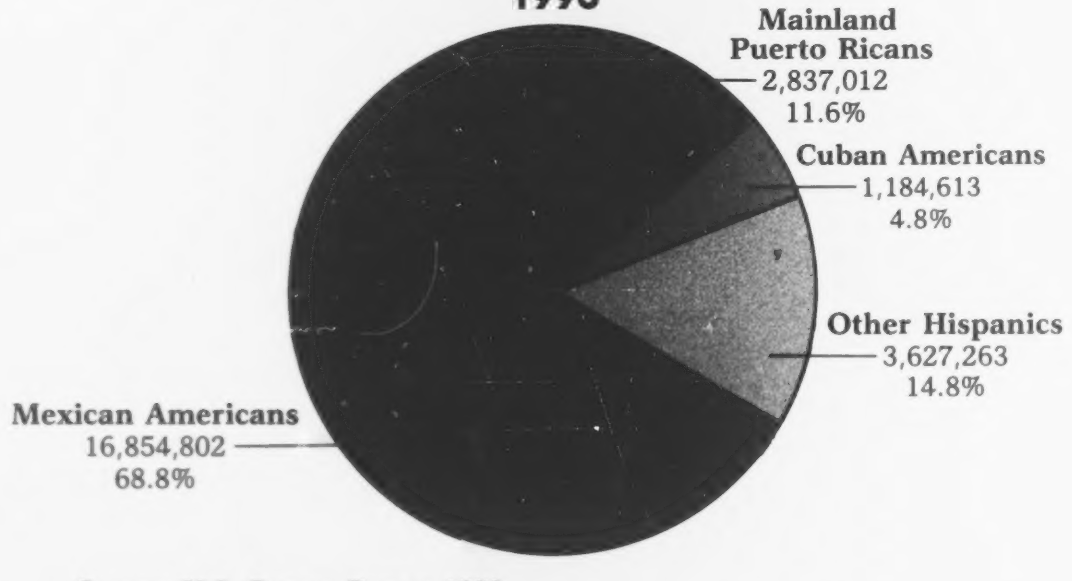
APPENDIX A

Composition of U.S. Hispanic Population
1980



Composition of U.S. Hispanic Population
1990



Source: U.S. Census Report 1980
Hispanic Policy Development Project published: 1984

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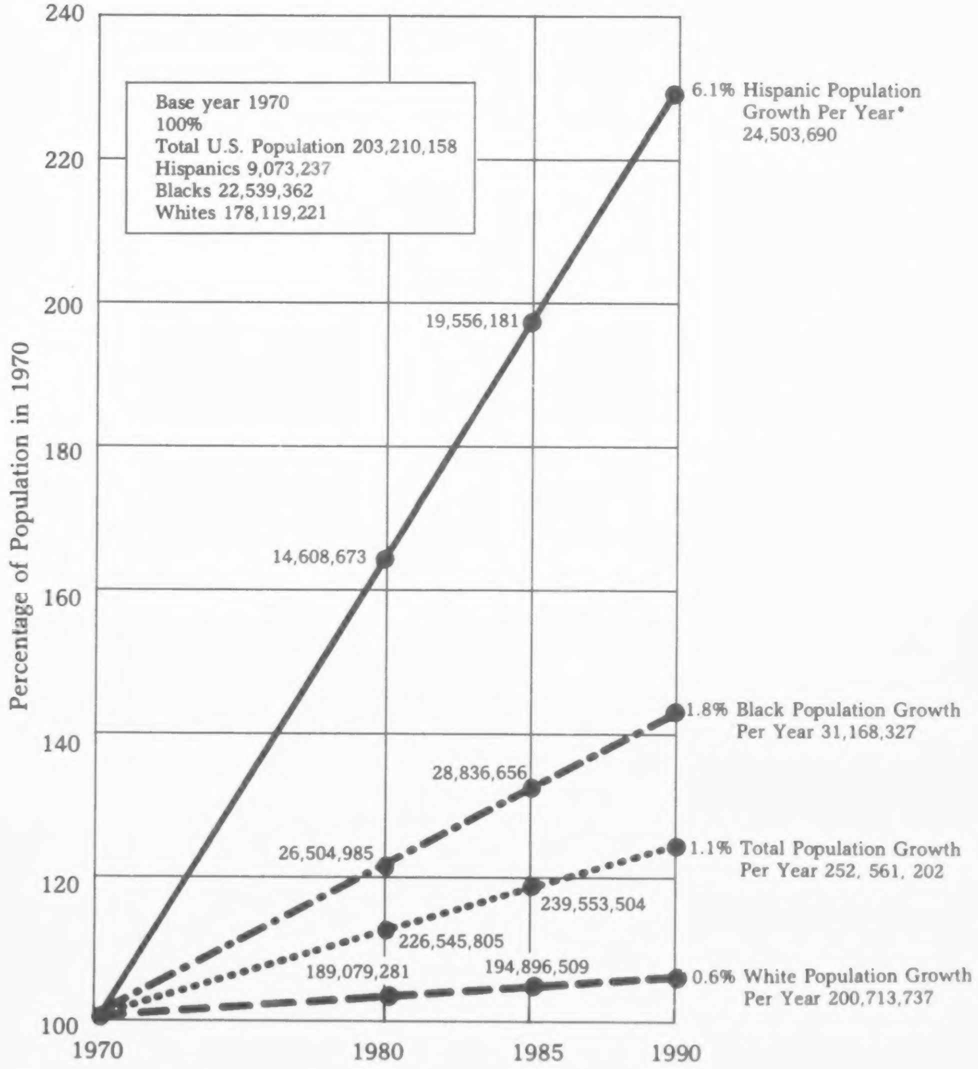
APPENDIX B

Comparative Growth of U.S. Population Subgroups



*The total Hispanic population grew by 6.1% per year from 1970 to 1980. From 1980 to 1990 the population is projected to increase by 6.8% per year.

Sources: Census Statistics
CTI Projections
U.S. Census Report 1980
Hispanic Policy Development Project published: 1984

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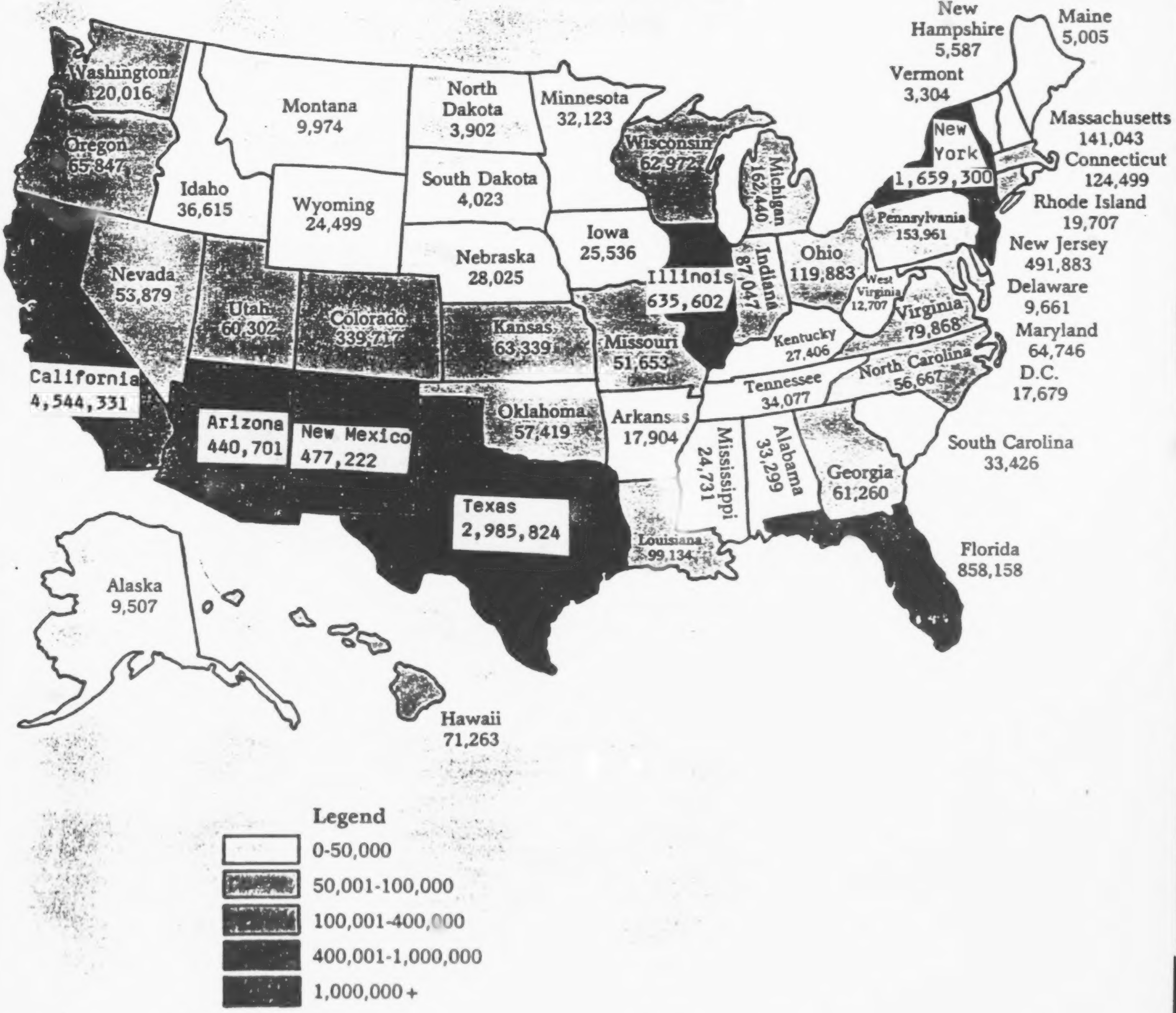
APPENDIX C

Concentration of the Total Hispanic Population in the U.S.


Washington 120,016
Oregon 65,847
Idaho 36,615
Montana 9,974
Wyoming 24,499
North Dakota 3,902
South Dakota 4,023
Nebraska 28,025
Minnesota 32,123
Iowa 25,536
Wisconsin 62,972
Michigan 162,440
Illinois 635,602
Indiana 87,047
Ohio 119,883
Pennsylvania 153,961
New York 1,659,300
New Hampshire 5,587
Vermont 3,304
Maine 5,005
Massachusetts 141,043
Connecticut 124,499
Rhode Island 19,707
New Jersey 491,883
Delaware 9,661
Maryland 64,746
D.C. 17,679
West Virginia 12,707
Virginia 79,868
Kentucky 27,406
Tennessee 34,077
North Carolina 56,667
South Carolina 33,426
Georgia 61,260
Florida 858,158
Alabama 33,299
Mississippi 24,731
Louisiana 99,134
Arkansas 17,904
Missouri 51,653
Kansas 63,339
Oklahoma 57,419
Texas 2,985,824
New Mexico 477,222
Arizona 440,701
Colorado 339,717
Utah 60,302
Nevada 53,879
California 4,544,331
Alaska 9,507
Hawaii 71,263
Legend
0-50,000
50,001-100,000
100,001-400,000
400,001-1,000,000
1,000,000 +

Sources: Census Statistics
CTI Projections
U.S. Census Report 1980
Hispanic Policy Development Project published: 1984

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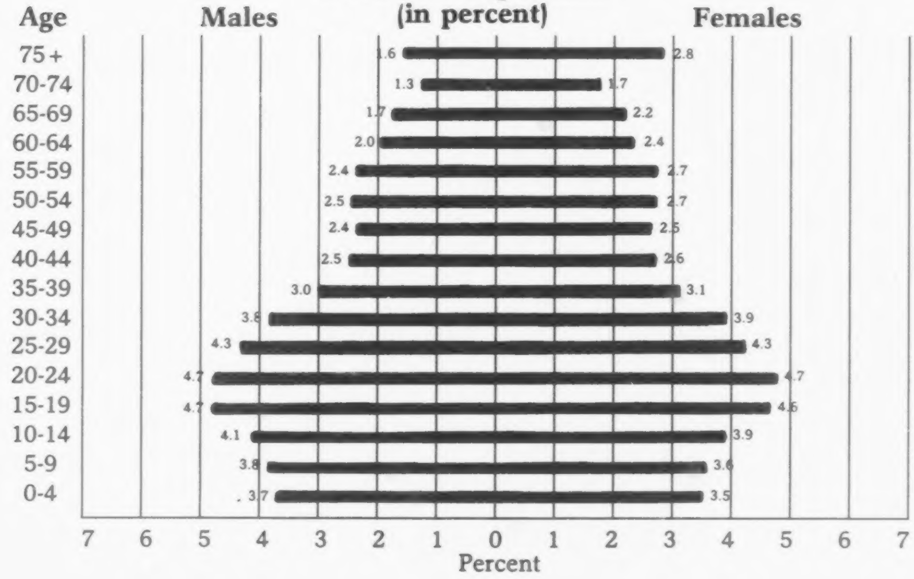
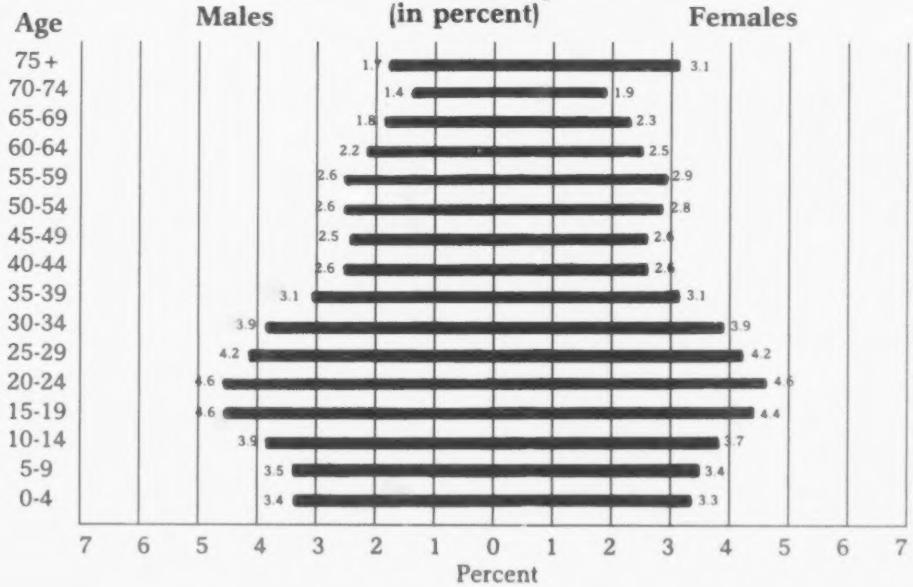
APPENDIX D

Comparative Age and Sex Distribution of U.S. Population

226,545,805
Total U.S. Population*
(in percent)



189,079,281
Total U.S. White Population
(in percent)



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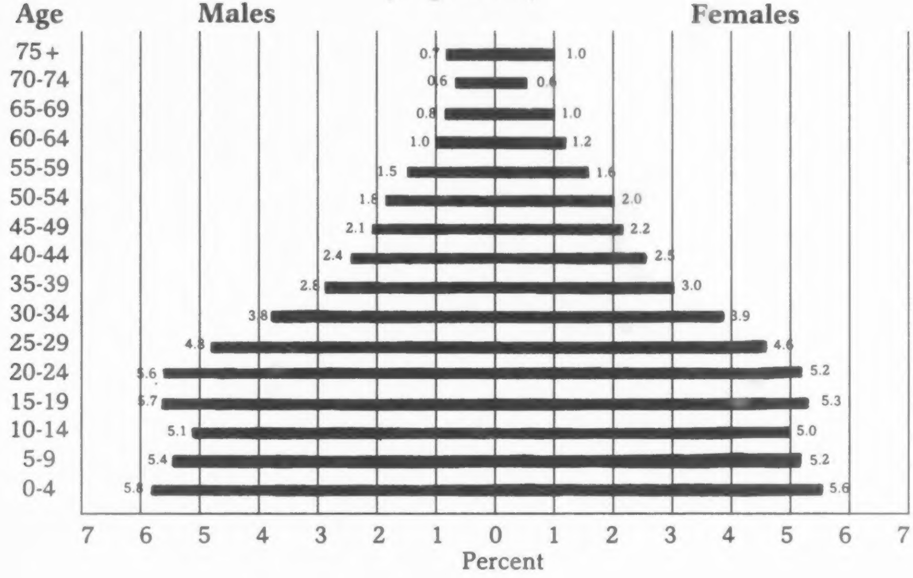
14,608,673

Total U.S. Hispanic Population

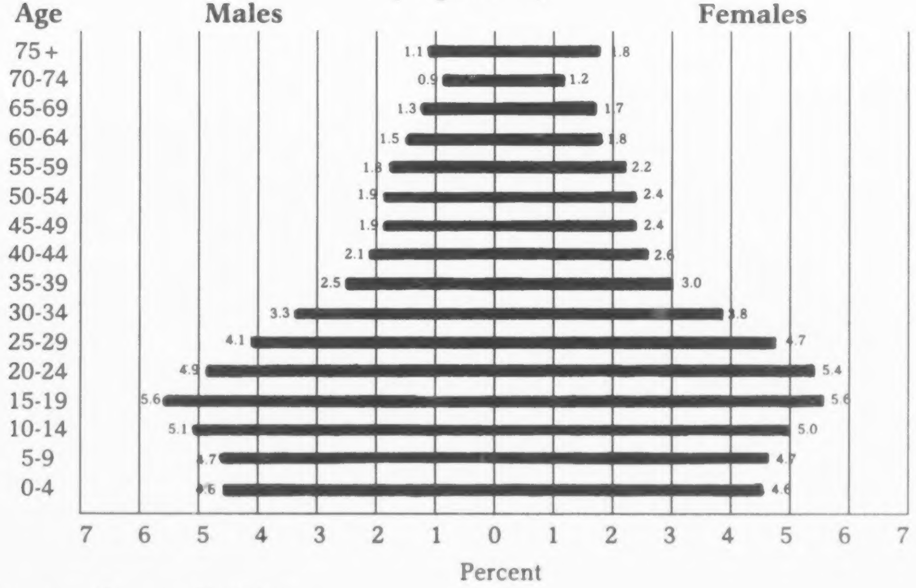
(in percent)



26,504,985

Total U.S. Black Population

(in percent)



Sources: Census Statistics
CTI Projections
U.S. Census Report 1980
Hispanic Policy Development Project published: 1984

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APPENDIX E

The 20 Largest U.S. Hispanic Populations

	1980		1985		1990	
	Rank	Hispanic Population (Census Estimates)	Rank	Hispanic Population (CTI Estimates)	Rank	Hispanic Population (CTI Estimates)
Los Angeles	1	2,838,694	1	4,459,499	1	6,080,304
New York	2	2,063,007	2	2,400,053	2	2,737,098
San Antonio	3	650,703	7	818,892	7	987,080
Chicago	4	640,245	3	962,196	4	1,284,147
San Francisco	5	638,112	5	823,261	6	1,008,410
Miami	6	628,468	6	821,412	5	1,014,356
Houston	7	484,560	4	892,299	3	1,300,038
McAllen	8	432,343	8	624,171	8	815,998
Alburquerque	9	368,091	9	509,854	10	651,616
El Paso	10	357,043	10	499,499	11	641,954
Fresno	11	295,389	12	393,026	13	490,663
San Diego	12	275,177	11	474,174	9	673,171
Phoenix	13	269,598	13	385,783	12	501,968
Dallas-Fort Worth	14	266,128	15	361,982	15	457,836
Sacramento	15	260,926	14	367,573	14	474,219
Corpus Christi	16	229,435	17	289,973	17	350,509
Denver	17	228,756	16	328,507	16	428,258
Philadelphia	18	182,620	18	230,884	19	279,147
Tucson	19	153,122	19	210,894	20	268,429
Salinas-Monterey	20	114,207		176,318		238,429
Austin		109,307	20	206,668	18	304,029
Totals (Top 20 only)		**11,376,624**		**16,060,599**		**20,749,467**

Sources: *Hispanic Policy Development Project,* 1984, Comprehensive Technologies International, Fairfax, Virginia, p. 25.

APPENDIX F

Comparative Educational Status of U.S. Population Subgroups

Years of School Completed (For Those 25 and Older	Whites		Blacks		Hispanics		Total Population	
	Number	%	Number	%	Number	%	Number	%
Elementary School (0-8 yrs.)	19,013,059	16.6	3,651,341	27.7	2,749,058	40.9	24,370,124	18.4
1-3 Years High School	16,736,499	14.6	2,866,703	21.7	1,067,273	15.9	20,320,142	15.3
4 Years High School	40,628,258	35.5	3,802,235	28,8	1,607,312	23.9	45,691,481	34.4
1-3 Years College	18,306,564	16.0	1,762,720	13.4	788,094	11.7	20,800,462	15.7
4 or More Years College	19,616,869	17.2	1,106,217	8.4	514,819	7.7	21,593,443	16.3
Totals	114,301,249	99.9	13,189,216	100.0	6,726,556	100.1	132,775,652	100.1

Sources: *Hispanic Policy Development Project,* 1984. Comprehensive Technologies International, Fairfax, Virginia, p. 25.

APPENDIX G

FIESTAS MARIANAS

Marian Feasts

1 de enero	Maria, Madre de Dios Solemnidad
21 de enero	Nuestra Senora de Alta Gracia Fiesta-Republicana Dominicana
2 de febrero	Nuestra Senora de la Candelaria Fiesta-Puerto Rico Nuestra Senora de San Juan de los Lagos Fiesta-Mexico
25 de marzo	La Anunciacion del Senor Solemnidad
20 de abril	La Dolorosa del Colegio Fiesta-Ecuador
27 de abril	Nuestra Senora de Montserrat Solemnidad-Espana
8 de mayo	Nuestra Senora de Lujan Solemnidad-Argentina
31 de mayo	Visitacion de Maria Fiesta-Mexico
9 de julio	Nuestra Senora del Rosario de Chiquinquira Fiesta-Colombia
16 de julio	Nuestra Senora del Carmen Memorial-Argentina y Colombia
27 de julio	Nuestra Senora de Perpetuo Socorro Fiesta-Mexico
2 de agosto	Nuestra Senora de los Angeles Solemnidad-Costa Rica
15 de agosto	Asuncion de Maria Solemnidad-Panama
22 de agosto	Maria Virgen y Reina
7 de septiembre	Nuestra Senora de Regla Fiesta-Cuba

8 de septiembre	Nuestra Senora de la Caridad del Cobre Fiesta-Cuba Natividad de Maria Fiesta-USA y Mexico
11 de septiembre	Nuestra Senora de Coromoto Solemnidad-Venezuela
15 de septiembre	Nuestra Senora de los Dolores Memorial
24 de septiembre	Nuestra Senora de la Merced Solemnidad-Espana; Fiesta-Peru y Argentina
7 de octubre	Nuestra Senora del Rosario Memorial
12 de octubre	Nuestra Senora de Pilar Fiesta-Espana
19 de noviembre	Maria, Madre de la Divina Providencia Solemnidad-Puerto Rico
8 de diciembre	La Inmaculada Concepcion Solemnidad
12 de diciembre	Nuestra Senora de Guadalupe Solemnidad-Mexico; Memorial-USA

APPENDIX H

FAITH WITNESSES AND OTHER HEROES

Fray Antonio Montesino (1470-1530). Spanish, Dominican missionary. Known for his defense of human rights and his evangelizing work in the Dominican Republic.

Juan Diego (1477-1548). Mexican Indian to whom Our Lady of Guadalupe appeared four times.

Fray Bartolome de las Casas (1474-1566). Spanish missionary, known as the liberator of the Indians in Cuba.

St. Luis Beltran (1526-1582). Spanish, Dominican missionary. Worked tirelessly for the people of Columbia.

Jose de Anchieta (1534-1597). Spanish Jesuit, evangelizer of the Indians and Portuguese conquistadors in Brazil.

St. Toribio Alfonso de Mogrovejo (1538-1606). Spanish missionary in Peru, known as "the good shepherd."

Fray Francisco Solano (1549-1610). Spanish, Franciscan missionary. Pioneer of a mission from Peru to Argentina.

St. Rose de Lima (1586-1617). Peruvian nun, declared patron saint of Latin America and Philippines by Pope Clement X.

Roque Gonzalez de la Santa Cruz (1576-1628). Jesuit, born in Paraguay and missionary in his own country.

St. Martin de Porres (1569-1639). Native of Peru, known for his work with the sick. Patron saint of social justice in Peru.

St. Martin Caballero (1569-1639). Native of Tours, patron saint of all merchants in Mexico.

St. Mariana de Jesus (1618-1645). Native of Ecuador, exemplary nun, died at the age of 26.

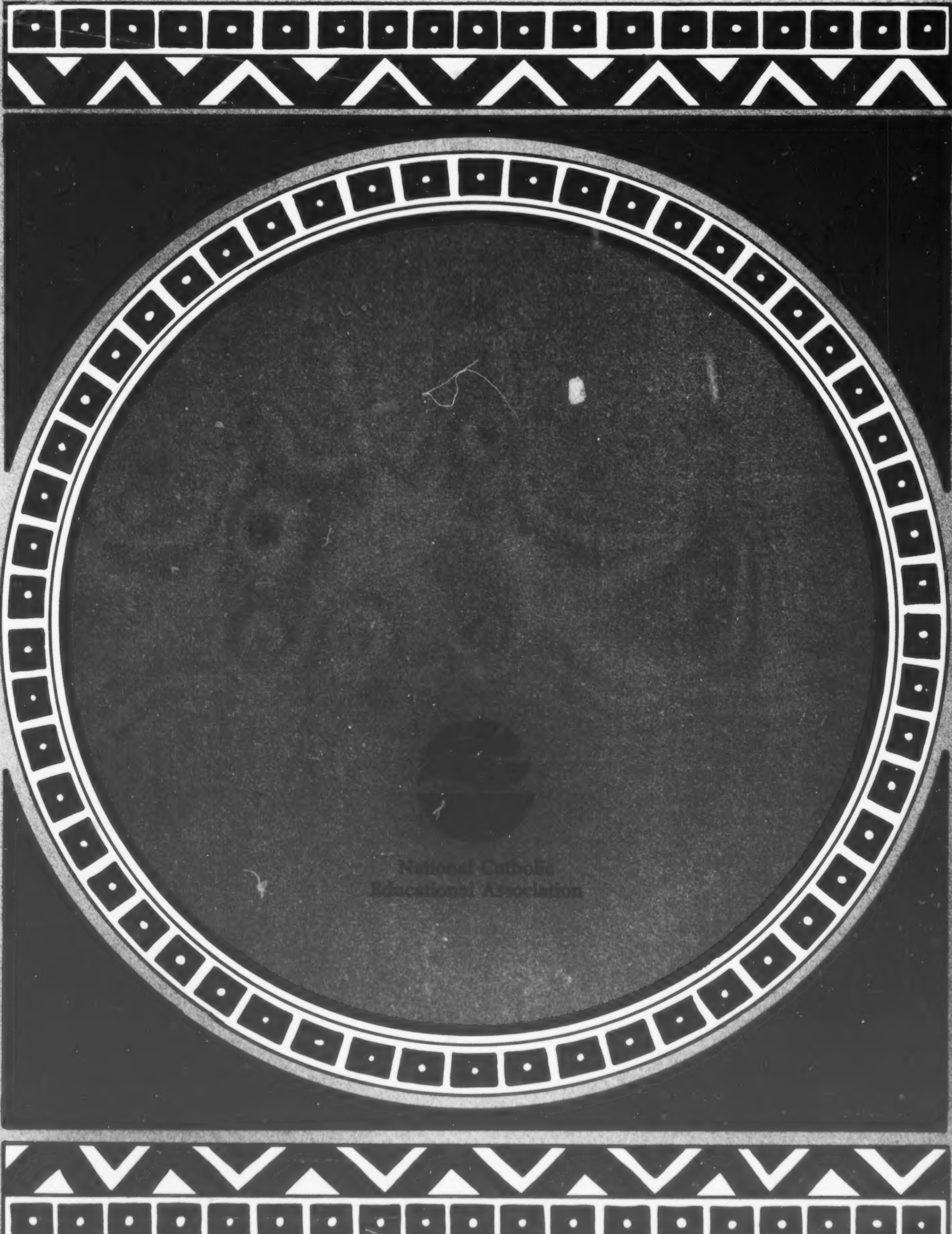
St. Pedro Claver (1580-1654). Jesuit. Worked to liberate the slaves in Columbia.

St. Antonio Maria Claret (1807-1870). Spanish priest. Missionary bishop in Cuba.

Laura Montoya (1874-1949). Columbian nun. Devoted herself to the education of the Indians.

Simon Bolivar. Initiator of the Latin American Wars of Independence. Accompanied by Manuelita Saenz, Simon Bolivar began the war in the north.

General San Martin. Began Wars of Independence in the South and his army met with Simon Bolivar in Peru.



National Catholic
Educational Association

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